

^A
Fannaticks Mite

Cast into the

Kings Treasury:

BEING A

SERMON

Printed to the

KING,

Because not Preach'd before the

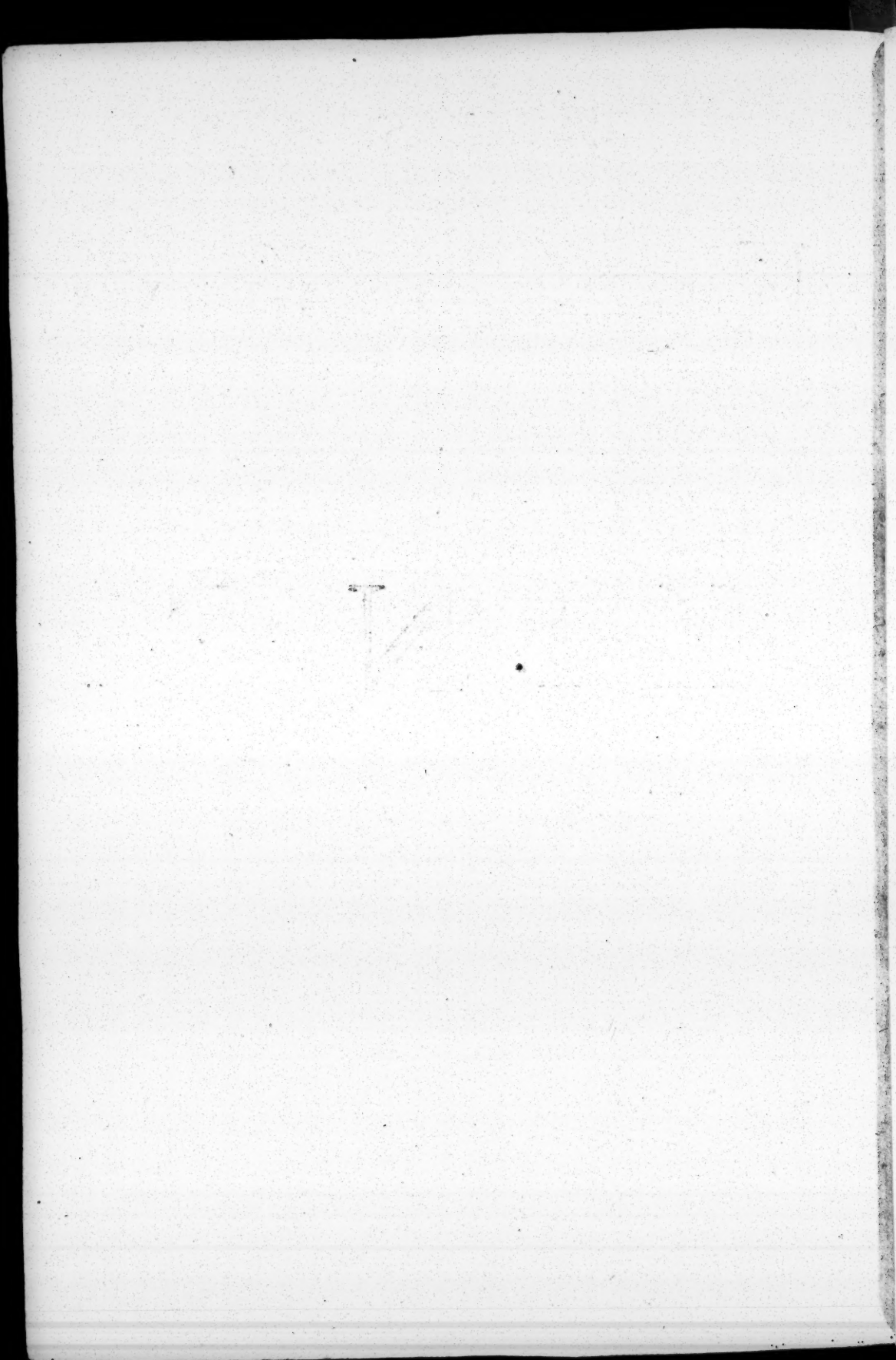
KING.

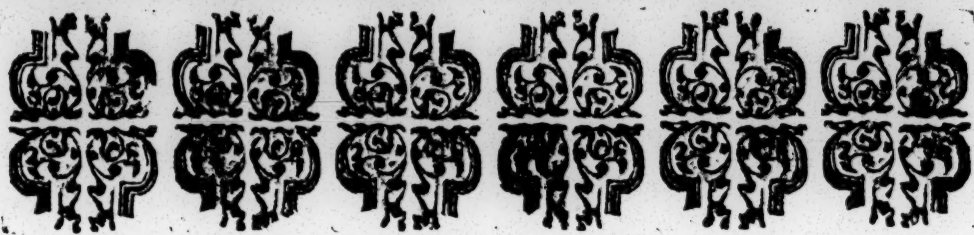
By HENRY ADIS, a Baptized Believer, undergoing the Name of a Free-Willer, and also most ignominiously by the tongue of Infamy, called a *Fannatick*, or a *mad man*.

Silver and Gold have I none, but such as I have give I Thee,
Acts 3. 6.

First Read, then Judge; and Judge nothing before the time, because the Wise Man saith, That to him that **Judgeth** a matter before he heareth it, it is folly and shame,
Prov. 18. 13.

London, Printed for the Author an Upholdster, living in
Princes-street, near Covent-Garden, 1660.





T O
CHARLES the II,
O F
England, Scotland, France and Ireland,
K I N G.

May it please Thee, O King,



Am come now to Present Thee with that
M I T E, the Composing of which I have
been very much pressed to in spirit, ever
since Thou wast brought again into this
Land of Thy Nativity, with that great
Solemnity and Triumph; the noise of
which hath rejoiced the hearts of forreign

Princes, daunted the spirits of thy Domestick Enemies, made
thy Friends merry, and the rude multitude mad, even to the
sadning the hearts of the truly Vertuous (and as I judge) not
because thou art restored again, for the meerly Rational
may plainly behold in it an high Act of Divine Providence:
But the Moon-sick madness of the multitude, yet unrepented
of, together with the revived and daily continued Acts of
abomination in *Stage-playes, May-games, and Pastimes*, with
the many bitter and most horrid Oaths and Execrations, uttered

almost in every corner, by *Nine-Pinn*, *Nine-Hole*, and *Pigeon-Hole-Players*, and to the poysoning the youth of our Age, in that multitude of *dammy* and *debauched Barndy-houses*, even the *foul and detestible shame* of a *Christian Kingdom*; is that they fear is gathering into a black thick Cloud over the Land, & in special over *rude, revelling, ranting London*; out of which it is to be feared (*unless Ninevehs Repentance intervene*) will be poured out one or more of those three heavy Judgements of God, *Plague, Sword, or Famine*.

Therefore, O King, I have brought Thee an *Antidote*, both for Thee and Thine, the which haply may prove bitter to the taste, and will hardly go down; yet let me assure thee upon the word of an honest man, there is nothing hurthful in it, there is not so much as an *unwholsom Bud*, nor a *stinking Weed*, but all *precious Flowers* and *wholsom Herbs*, newly gathered out of the *Garden of God* by a *faithful Hand*, and tempered together by a *sincere heart*; and is a *Potion* of that *rare Vertue*, that if it be *willingly taken* and *well digested*, it will take down the *Tinpany* of *Pride*, and utterly dry up the *Dropsical humours* of all *Abominations*; it will perfectly recover out of the *Consumption* of *Vertues*, and fortifie the heart against all *vice whatsoever*; it will strengthen the *stomack*, both to receive and retain *wholsom* and *sound Doctrine*, and perfectly purge out the *Iniquity* of all your *Holy Things*; it will purge the *Brain* from all *fanfical formal frenzy*, and cause it onely to study the *Great Things* of *Gods Law*; it will perfectly purge out *Melancholy*, and generate *joy unspeakable*, and full of *glory*; it will dry up the *overflowing Issues* of *Sin*, and nourish up a *Soul unto Eternal Life*; it will Operate upon the *inward Man* so, as that there will be a *sudden change* in the *outward*; it will make the *Proud Person*, *Humble*; the *Lofty*, *Lowly*; the *Careless*, *Careful*; the *Rich in this World*, *Rich in Good Works*; the *Spotted and Painted face*, truly *Penitent*: To be short, it will operate upon the *Luxurious, Lascivious, and Licentious*; and indeed upon all, so, as that it will take down the *Inordinate heat*

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heat of Lust, and make such a sweet *Composure*, as that it will set *Love, Joy, Fear, Zeal, Pitty* and *Piety* upon their *right Objects*; it will perfectly purge out all *Envy* and *Malice, Blood-thirstiness, Hatred*, with all *Uncharitableness*, and Create in the room thereof, *Love, Joy, Peace, Long-suffering, Gentleness, Goodness*, with *Meekness* and *Temperance*; it will operate upon all *Complexions* and *Sexes*, and upon all *Ranks* and *Subordinations* of men of all ages; and as I said before, if willingly Received and well Digested, it will make the P R I N C E *Pittiful, Just* and *Pious*, and the S U B J E C T *Loving, Faithful & Loyal*; it will make *Great Persons Noble*, with that true *Berean Nobility*, and joyn *Goodness* to their *Greatness*, (a *Rarity* indeed) it will make the *middle* sort of men *Moderate*, and cause them to use the *World* as if they used it not; yea, it will make the *very* *Beggars* of the *Blood Royal of Heaven*, and *Children of God*, yea *Kings* and *Priests* to *God*, and to *Christ*; it will make the *Sluggish* and *Slothful, watchfully Vigilant*, and the *Vicious, truly Vertuous*; it will make the *Child Dutiful*, and the *Parents Indulgent*, the *Servant Painful*, and the *Master Pitiful*; it will keep the *Virgin Chaste*, and breed *Loyalty* in the *Married*; it will make *Youth Sage* and *Grave*, and *gray Hairs truly Honourable*; it will make the *Bond-man Free*, and the *Free-man a Fellow-Citizen with the Saints*, and of the *Household of God*; it will make the *Poor man truly Rich*, and the *Rich by Poverty of Spirit blessedly Poor*; it will Corroborate the *Cow-hearted*, and cause the *Coward* earnestly to contend for the *Faith*: In fine, it will so purge out the old *Leaven*, as that it will make a man become a new *Lump*; it will make a meer *Natural man, truly Gracious*, and cause him to put off that old man with all his deeds, and put on that new *Man, which after God is created in Righteousness*, and true *Holiness*: And thus when old things are passed away, ye may evidently behold all things to become new; for though a *spiritual man* be produced, yet he is not like a *Spirit*, So as to be invisible, but apparently you may behold his *Dialect changed*, and his *Aspect altered*; for that

tongue

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tongue that in the old man was an unruly member, and full of deadly Poyson, Oaths, Execrations, and debauched Abominations, is in the new Man, an Instrument to set forth the Praise of God, and to tell what God hath done for his Soul, to talk of the Majesty of Christs Kingdom, and to declare his Power.

The Eye that was never better satisfied than when it was beholding vanity, is now looking within the vail, where the Forerunner is entred, it is now beholding the goodness of the Lord, and enquiring in his Temple, and diligently seeking after that one thing necessary, that once Mary chose.

The feet which before were swiftly running to shed blood, are now in Zions Pathes, readily running the way of Gods Commandements.

The hands which before were otherwayes employed, are now handling of the Word of Life, which their Eyes have seen, and their ears have heard, the which their Tongues also are now ready to declare; that so others may partake of that Fellowship, which they have with the Father, and his Son Jesus Christ.

To conclude, It is an Antidote of such a transcendent vertue, that being rightly applyed according to the ensuing Direction, it will translate a Creature out of the kingdom of darkeness, into the Kingdom of Gods dear Son; and also cause him there with Enoch and Noah, to walk with God.

O King, Silver and Gold have I none, but such as I have give I thee; I give it thee freely, dispose of it at thy pleasure, for freely through mercy I received it, it cost me nothing that was worth the keeping, I parted not with so much as one Mite for it, but that which for some time was my daily insupportable burthen, which at length grew so ponderous, that it weighed me down even to the very brink of Hell, the Horrour whereof, Darius-like, caused me to forsake my meat, and also my sleep to pass from me, it being a Mountainous confused Lump of Iniquities, Transgressions and Sins, the fruits of my labours from my Cradle some forty years in the Devils slavery, in which I was led captive by him at his will; the parting with which was my
great

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great gain, not onely by *lightning my burthen*, but by an *enlightning the eyes of my understanding*, to the *beholding and laying hold on him who is invisible*. And thus, O King, through *Grace* I became a *Fannatick*, or a *mad man*, as some call me.

And now let me beg thee, O King, First, *Neither to slight the Gift for the meanness of the Giver*, nor the *Potion*, because not compounded by the *direction of a Colledge of Physitians*, that have read many *Authors*; but the rather *esteem it* because it is an *experienced Receipt*, and because as the *Physitians* use to say, *Probatum est*, is *engraven upon it*.

And secondly, Let me beg thee, O King, to *make use of it thy self*; for, *sure I am*, thou hast need of such an *Antidote*; the which if thou dost, I am confident I need not then beg a *third Boon* of thee, to *recommend it to thy great Family*, viz. to those that are *under thy charge*; for that is one part of the *excellent vertue* that *Souls* are made *partakers of*, that *well digest it*, viz. that when they are *Converted*, they will be *provoked then*; to *strengthen their Brethren*.

And now, O King, I shall at *present* cease to ask more at thy *Throne*, but shall apply my self to the *Throne of Grace*, and there beg the *Lord*, to give thee as much *true joy in Reading*, as he in *mercy* gave me in *writing it*; and that as he hath begun this *good Work*, to put this *Antidote* into thy hand, so he would *perfect the same*, that he would *sweeten it to thy taste*, and *help thy digestion*; and seeing he hath declared himself to be such an one that *waiteth upon Souls*, that he might be *gracious unto them*, that he would *wait upon thee with the sweet incomings of his own Spirit*; and in *special*, whilst thou art taking this *Potion*, that he would *visit thee with his loving kindness*, So, as that it may *effectually operate upon thee*, to the *bringing forth the fruits thereof in thy Life and Conversation*, to the *Honour and Glory of him* who hath already done such

A N E P I S T L E, &c.

great Things for thee; into whose Care, Direction and Protection, he shall now commend thee; who is, and by his Assistance shall ever be,

Thy Loyal Subject to Pray, but neither to Swear, nor Fight for thee, yet Faithfully to Obey thee in all things that God requires in his Scriptures of Truth; who never did fight against any of thy Predecessors, nor never shall resolve to fight against thee nor any of thy Successors,

H E N R Y A D I S.

A N

An After-Writing

TO THE

K I N G.

MArvel not, O King, at my single-hearted Conclusion, in that I said, I shall neither *Swear* nor *Fight for Thee*, neither conclude me *peremptorily Peevish*, nor *faintly Rebellious*, because I am so plain: But by the way know, That in *Conclusion*, Thou wilt find him to be Thy truest Friend, that dealeth plainliest with Thee, for one Dram of down right honesty, is of more true worth than a whole Pound of fawning flattery; for mine own part, although I am by Trade an Upholder, yet know, O King, I come not to sow Pillows under thy Elbows, I fear thou hast Artificial Work-men at that work already, and too many too, for thy future good; but what I have received of the Lord, in the singleness of my heart, and in plainness of speech, I declare unto Thee, take it as Thou wilt, and do with me for it as Thou pleasest, the meaning of it I yet understand not; but sure I am, I have more than a common impulse to the Work, however it will fare with me I matter not, I both Hope and Pray it may prove of good use to Thee: Therefore I shall beg Thee in Gods fear, to consider seriously what Thou dost, when Thou shalt force men to Swear; for he that will Fight for Thee, and he that will Swear for Thee, being thereto constrained, will be as ready, if it stand with his own interest, both to Swear and Fight against Thee; for men generally make little Conscience of keeping constrained Vowes.

O King, Thou hast been Tutoyed by Experience, the best Master; and I need not tell Thee, that Constraint and Restraint are two Exstreams: and therefore dangerous to deal withal.

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Voluntarily some there are ; but others *being thereto forced*, have *already to their hearts trouble Sworn against thee*: And now , if thou shalt again *compel them to Swear for thee* , what is it less than to *ravish their Consciences*, and to *force them most abominably to forswear themselves*? A ready way to pull down Gods Judgements upon the Nation ; for so saith the Prophet , *Jer. 23. 10. For because of Swearing the Land mourneth*: So also saith another Prophet , *Hos. 10. 4. They have spoken Words, Swearing falsely, in making a Covenant*: Thus Judgement springeth up as Hemlock in the furrows of the Field.

And lest I be found guilty of such a *hainous sin*, I shall resolve to *trust a man upon his bare word*, rather than *force him to Swear* ; for he that for his own Benefit will not regard the *keeping his word passed before God to Man*, will for his own advantage be as *careless both of God and Man* , in *sighting his unwilling Vow*.

Therefore in this , O King , be *perswaded to leave men to their Liberties* ; and know, that *Englands Subjects will be sooner won by their Kings kindness*, than *brought under by his cruelty*: It is the *Love of Christ that constrains his* ; So let thy *Le- nity allure thine*.

And be entreated to *shake off all slavish carnal fear*, and cast thy *care & burthen upon him*, who *bath hitherto taken such care for thee* , *Render thou but to him according to his Benefits bestowed upon thee* , and confident I am, that the *Keeper of Israel*, who *neither slumbreth nor sleepeth*, will *watch thy Subjects hearts*, so, as that they shall be *kept close to thee* ; for when a mans *wayes please the Lord*, he will make his *Enemies to be at Peace with him*. Pro.

And think not to make thy *self strong*, by *forcing thy Subjects to forswear themselves*, in *swearing for thee* , lest he that *Swore by himself*, when he could *Swear by no Greater* , *stretch out his Sin-revenging hand against thee* ; but rather say to thy *Subjects*, as the *Lord Christ saith to his*, *Math. 5. 34. Swear not at all*: And I being one of his *Subjects*, this is one Reason , O

King.

T O T H E K I N G.

King, why I told thee in plainness of speech, that I cannot Swear for thee; and because he farther requireth me, that I should love mine Enemies, and do good to them that hate me, and pray for them that despitefully use me, Math. 5. 44. This is another Reason, O King, why I cannot Fight for thee: And I being a Branch in that Vine, of which the Root and Offspring of David is the Root, and from whom onely I daily through mercy receive sap, vigour and fresh supplies of Grace, for the strengthening and supporting of my inward man, dare not have so much as a thought to Swear thee to be Supream of that Body of which Christ is the Head; and because the Lord by his Prophet, Jer. 18. 9. saith thus, *At what instant I shall speak concerning a Nation, and concerning a Kingdom, to Build and to Plant it; if it do evil in my sight, so that it obey not my voice, then will I repent of the good wherewith I said I would Benefit it:* This is also another Reason, O King, why I cannot Swear nor Fight for thee; for if thy Actings shall not answer Gods End (if his Word be true) thou must then expect a removal, and a pulling down; and if I shall Swear, or Fight, to support thee, when by thy Actings thou shalt cause God to pull thee down; What is it less than for me to be found fighting against God? And besides, *A Servant of the Lord must not strive, but be gentle to all,* 2 Tim. 2. 24.

And by the way know, That these Resolves were not intended to thy self onely, but also to those that were in Power after thy Father, and before thee, were these things manifested, as by my Declaration in the End of my Book folded, is evident.

Therefore, O King, if thou shalt seem to Counter-mand my Loyalty to him who bought me at so dear a price, as the shedding of his own pretious Blood, Acts 20. 28. I shall desire thee to Judge between me and my God, and shall ask thee in the words of Peter and John, Acts 4. 19. *Whether it be right in the sight of God, to hearken unto thee, more than unto my God?* I shall desire thy self to be Judge.

And.

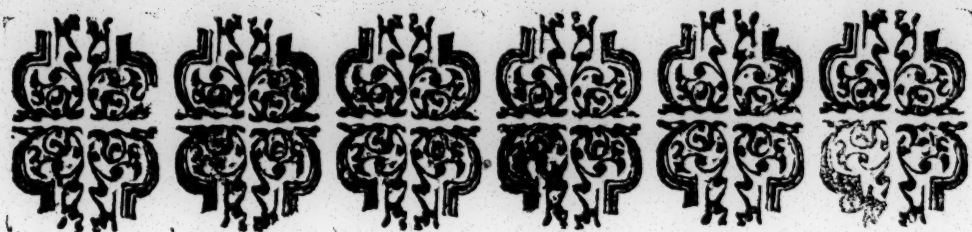
THE AFTER-WRITING, &c.

And thus, *O King*, having (I hope) given thee a *Rational account of my down right and single-hearted Conclusion of my Epistle to thee Dedicated*; I shall now tell thee *in the faithfulness of my Soul*, that by the *Law of the same Law-giver*, I am bound not onely to *pray for thee*, 1 Tim. 2. 2. but also to *obey thee in all Civil things, that are agreeable to the Mind of God, revealed in his Scriptures of Truths*; and also to render *Tribute, Custome, Fear and Honour*, both to thee, as God hath set thee over us, and to all others sent by thee, Rom. 13. 7. 1 Pet. 2. 13. *Whose Obedience upon the word of a Christian, without Swearing or Fighting, either for or against thee (God assisting) he shall faithfully continue*; who resolveth (unless for his innocent Judgement, thou either Deprive him of Life, or Banish him this Land of his Nativity) to remain till Death,

Thy Loyal Subject,

HENRY ADIS.

A Word



A Word TO THE READER.

READER,



HE Common Proverb goes, *That every Little makes a Mickle*; and the Kings TREASURIES being empty, whilst the *Parliament* and *City* are throwing in their Rich Gifts, I (with the Poor Widow in the Gospel) have cast in my MITE, let the King take it how he pleaseth; sure I am, he *will take amiss*, if he *take it not well*; for God is my Witness, I intended it for good, and so it *will prove*, if rightly *improved*; and is of that worth, that it may be said of it, as our Saviour said of the Widows Mite, *It will prove worth all*; not for the *Quantity*, but for the *Quality* of it; not for the *Beauty*, but for the *Blessedness*; not for the *Eloquence*, but for the *Excellency* of it; theirs being *Material*, but this *Supernatural*; theirs *Perishing*, but this *Permanent*; theirs onely to *Feed, Cloath and Pamper* the Body, but this to *Nourish, Strengthen, and to Support* the Soul.

Reader,

A N E P I S T L E

Reader, I was neither bred a *Scholar*, nor a *Courtier*; therefore thou must expect in it neither *Complement* nor *Curiosity*; neither was I ever out of this Land of my *Nativity*; therefore look not for any *forreign Rarities*, but such onely as are to be found in the *Garden of God*.

It is a *Home-spun Piece*, wherein there is little *Eloquence*, and less *Flattery*, but store of down right honesty, with abundance of *Fidelity*; a *Ponderous weight* of the truest *Love*, wrapt up in an *homely Garment* of the best *Loyalty*.

To be short, it is that which I know, must undergo many *Censures* (it not my self severely *Sentenced* for it) both by the *Critical Church-man*, and the *Carnal Church-member*, the *Flattering Courtier*, and the *Flouting Citizen*, the *Learned Lawyer*, and the *Illiterate Rustick*; but let them say what they will, and do with *It* and *Me* what they please, I much matter it not; for in my *Composing* of it, I had a good *Conscience*; which, sure I am, in the midst of the worst of *Miseries*, will be to me a *continual Feast*; for I look upon it, to be a part of my *Generation Work*, to speak a word in season, to the *Cherishing of Vertue*, and the *bearing my Testimony against Vice*, as far as the Lord hath enabled me to the *beating it down*; and so, to be guilty of the blood of none, but to have a *Conscience* alwayes void of offence, both towards *God*, and towards *Man*, and to have no fellowship with the unfruitful works of darkness, but to *Reprove* them.

Reader, In fine, it is a part of my *Talent*, the which I dare not hide in a *Napkin*; and seeing it cannot be permitted to be employed where it ought, at mine own peril I dare not but *Minister* it where I may: Therefore take and read it, after which, if thou find *Benefit* by by it, bless *God* for it, and crave his assistance, that thou mayest make a right use of it; for it is his, and mine no otherwise, than from him, through *Mercy* have I received it.

Nei-

T O T H E R E A D E R.

Neither do I *so highly praise it*, for any thing that I have *infused into it*; but for what through mercy I have been *made partaker of by it*; by *Divine assistance*, I have Composed it, and the Searcher of all hearts knows, it is neither *Pay*, nor *Praise* I aim at, for *my reward is with him*: But if the *Glory of God*, the *Well-being of his People*, the *Good of the King*, or the *Benefit but of one Soul be thereby produced*, he hath his *Ends*; who desireth according to the *Ability received*, to remain,

*Thy Faithful Friend in the
Truths of Jesus,*

H E N R Y A D I S.



A N

An After-Word

TO THE READER.

READER,

I Knowing the *temper* of the *spirits* of the generality of the Sons and Daughters of men of this Nation, *in this juncture of time*, cannot but *expect* that thou shouldst be *something unsatisfied* with my **plainness of speech**, and my Terms of **Thy, Thee, Thou, and O King**, in my *Discourse to the King*; and also, in that I *afford him not those Titles* that some men are *pleased to put upon him*, and *therein* I am perswaded thou wilt be ready to *judge me* as one that am either **peremptorily slighting**, or **preevishly undervaluing** the *King*, because I do not **say** and **do**, **to** and **for** him, as thou haply *canst and dost*.

Or at the best, for the plainness of my speech, thou wilt conclude me to be one of those New-lighted men of our age, commonly distinguished by the name of *Quakers*, because that in their *Speakings and Writings*, they generally use the same Terms; and to say Truth, if they did not speak the *Language*, and wear the *Clothing* of the *Sheep of Christ*, they could not (Wolf-like) so easily deceive as generally they do.

Therefore Reader, I do hereby assure thee, that I am not of that *Synagogue*; for through mercy I can groundedly, and upon a good account let thee know, that I walk by the direction of a more *surer word of Prophecie*, to which I shall endeavour by the assistance of the *Eternal Spirit*, to take good heed to; and from which I shall warrant the soundness and manner of my Speech (though it be in such plainness, and without flattery) to be of God,

And

T O - T H E R E A D E R.

And because *these* Notionists have some of *Canaans Language* in their *mouths*; I shall **therefore** no more *forbear* the using of it, than the *Apostle Peter* did the **Confessing** of **Christ** to be the **Son of the living God**, Math. 16. 16. Because the Devil in so many words acknowledged the same, Math. 8. 29. Mark 5. 7. Luke 8. 28.

Neither shall I resolve to **alter my Habit**, because these men *being deceived*, run up and down in the **sheeps clothing**, *deceiving*; but shall patiently wait upon God for a Manifestation of *them* and *all others*, to be of the **Synagogue of Satan**; who say, they are **Jewes**, and **are not, but do lye**.

In the mean while Reader, in Christian love I shall farther endeavour thy *satisfaction*, and in the singleness of my Soul, I shall let thee know, that I **both do and shall Honour the King**, with that **honour** and **respect** that the **Lord requir-eth I should**; as in this *Discourse*, compared with my *Declaration* in the end of this Book folded, is *evident*, although as thou haply mayest Judge in my *so speaking*, I **rudely behave my self**.

Therefore for thy farther *satisfaction*, know, That as I am a *Servant* to the **Most High God**, and a *Member* of a **Church of Christ**; So I look upon it to be my **Duty**, to **Regulate my Conversation** as **becometh** the Gospel of **Christ**, and to **walk** in the **footsteps** of the **flock** of God gone before; who, though according to the *Requirement* of God, they were *obedient* to **Kings**, **Rulers** and **Governours**, yet they gave them **no other Language** than in **this my Discourse I give to King CHARLES**; witness that *Discourse* the Prophet *Daniel* had with that *Head of Gold*, that *King of Kings*, *Nebucadnezzar King of Babylon*, Daniel 2. 29. who said, *As for thee, O King, thy thoughts came into thy head*; and *thou, O King, sawest*, &c. And in v. 31. *And thou, O King, art King of Kings*. V. 37. *And thou art this Head of Gold*. V. 38. And in Dan. 4. 22. *It is thou, O King, that art grown and become strong, and thy greatness is grown and reacheth*

A N A F T E R - W O R D

reacheth unto Heaven, and **thy** Dominion unto the ends of the Earth; yet they shall drive **thee** from men; and **thy** dwelling shall be with the Beasts of the Field, and they shall make **thee** to eat grass as Oxen, and they shall wet **thee** with the dew of Heaven, and seven times shall pass over **thee**, till **thou** know that the Most High Ruleth in the Kingdom of men, and giveth it to whom he will. V. 25. Wherefore, **O King**, let my Counsel be acceptable to **thee**, and break off **thy** sins by Righteousness, and **thine** iniquity by shewing Mercy to the Poor, if it may be a lengthning out of **thy** Tranquility.

But lest any man should say, that Nebuchadnezzar was a Heathen; and therefore the Prophet gave him neither the Titles, nor that due Respect that otherwise he would have done.

In Answer whereunto, I shall lay before thee the Prophet David, a King in Israel, and a man after Gods own heart; who, if it had been his due by Gods Appointment, could as well have become the Title of **Sacred**, and **Most Sacred Majesty**, as any He that I ever read or heard of, either before or after him, to this very day; yet we read, that when the Prophet came to him in the case of Uriah the Hittite, he said not, **May it please your Sacred Majesty**; but Nathan said unto David, 2 Sam. 12. 7. **Thou art the Man**. And v. 9. **Thou** hast killed Uriah the Hittite with the Sword, and taken his Wife to be **thy** Wife; now therefore the Sword shall not depart from **thy** House.

Neither did the Woman of Tekoah, in Absoloms case, come with a, **May it please your most Sacred Majesty**; for we may plainly understand what her Dialect was to King David, 2 Sam. 14. 5. Even, **Help, O King**. Then said she, v. 11. **I pray thee**, let the King remember the Lord **thy** God, that **thou** wouldest not suffer the Revenger of blood to destroy. Many more Examples of this kind might be sufficiently multiplied, if needful.

But to come nearer, even to the dispensation we are now under; Peter said unto the Lord Christ, to Emanuel, even to

God.

T O T H E R E A D E R.

God with us, Math. 16. 16. Thou art Christ the Son of the living God. And the Apostle Paul being a Prisoner, and coming to make his defence, Acts 26. 2, 3. he said, I think my self happy, King Agrippa, because I shall Answer for my self before thee, this day; for I know thee to be expert in all Customes and Questions among the Jews; wherefore I beseech thee (not your most Sacred Majesty) but I beseech thee to hear me patiently. And in v. 13. and 14. At mid-day, O King, I saw a light from Heaven, ——— And a voice speaking unto me; Whereupon, O King Agrippa, I was not disobedient to the heavenly voice, V. 19. And in v. 27. King Agrippa, Believest thou the Prophets? I know thou Believest. And Paul said, v. 29. I would to God that not onely thou, but all that hear me this day, were both almost and altogether such an one as I am, except these Bonds.

Even so shall I say to thee, O Reader, I would to God that as to my Judgement, thou wert even such an one as my self, that so thou mightest give to Cesar, onely the things that are Cesars, and to God the things that are Gods.

And, Reader, consider with thy self, that if the Lord Christ reproved him that said to him, good Master; saying, *Why callest thou me good? There is none good but One, even God; Luke 18. 19.* Even so do I say to my self; Why should I dare to call the greatest of Men, most Sacred? When it is an Attribute that properly and peculiarly belongs to God himself, and was never given to Man by God; and to me, it seems to be one of those names of Blasphemy upon the seven Heads of the Beast, Rev. 13. 2. and no better than a flattering Title.

The which with another of the Kings Titles, had I but the priviledge of his Ear but one little pittance of time, I question not, but by Divine assistance, I should so discover the unlawfulness thereof, as that he would himself refuse to own them.

And

A N A F T E R - W O R D.

And for me to flatter him, or any man else, I dare not for these Reasons:

First, **Lest thereby I bring my self and mine, under the Sin-rebenging hand of God.** And,

Secondly, **Lest I thereby ensnare others.**

First, **Least I endanger my self and mine;** *Because, if Jobs words be true, who saith, That he knoweth not to give flattering Titles; if I so do, my Maker (saith he) would soon take me away, Job 32. 21, 22. And should I be found so doing, God would no more excuse me, than him; for saith the Prophet David, Psal. 12. 3. The Lord will cut off all flattering lips, and the tongue that speaketh proud things; and also saith that upright man Job, He that speaketh flattery to his Friend, even the eyes of his Children shall fail, Job 19. 5. So that as I tender the good of my self and mine, I dare not do it.*

And secondly, I dare not do it, lest I endanger others; for a man that flattereth his Neighbour, spreadeth a Net for his feet, saith the wisest of men, Prov. 29. 5. for saith he, A flattering mouth worketh ruine, Prov. 26. 28.

And this is that which was the destruction of King Herod, Act. 12. 21. for saith the Text, *On a set day Herod arrayed in Royal apparel, sate upon his Throne and made an Oration unto his Subjects; who upon the hearing thereof, began to flatter him; for saith the Text, The People gave a shout, saying, It is the voice of a God, and not of a Man; and immediatly the Angel of the Lord smote him, because he gave not God the Glory; and he was eaten of Worms, and gave up the Ghost: had not his Subjects given him that flattering Applause, he had not robbed God of his Glory, and so the Angel had not smitten him.*

So that in this I question not, but I shall evidence my love to the King more, than they that so flatter him.

Therefore this shall be my Resolution (the Lord assisting me) to continue treading in the footsteps of the flock of God gone

T O T H E R E A D E R.

gone before, and shall conclude with my self, and say with that Queen, *Hester* 4. 16. And if therein I perish, I perish; for I had rather suffer by man in obedience to my God, than by the Sin-revenging hand of God, to be cut off in his Displeasure.

And thus, *Reader*, having given thee an account of my manner of Speech to the King, which is none other than what the People of God in former Ages used, both under the Law, and under this Gospel Dispensation: I shall take my leave, and desiring the Lord to set it home upon thy heart, and that it may be satisfactory to thee, that so thou mayest not have a prejudice in thy spirit against him, who desireth to do nothing, either in word or Action, but what may tend to the Glory of God, the good of his own Soul, and the enlightning of those with whom he doth Converse; who shall be ready in Christian love, to give thee a Verbal satisfaction, to any thing that in this Discourse may be thy dissatisfaction,

And to remain thy Friend therein, to serve thee,

HENRY ADIS.

Faults in Printing.

IN Page 3. line 15. read, that smote him. p. 6. l. 22, r. into. p. 7. l. 10. r. fate for fit. p. 7. l. 16. r. these for this. p. 11. l. 9. r. doth now (or under this Gospel Dispensation) save us. p. 24. l. 6. r. pricks for prick. p. 27. l. 3. r. I have heard thy Prayers, I have seen thy Tears. p. 27. l. 24. r. and not be faint, *If.* 40. 31. p. 29. l. 7. r. discovered the manner of Gods merciful dealings. p. 29. l. 21. r. *1 Chron.* 16. 29. p. 31. l. 4. r. And also, for, also. p. 33. l. 21. r. godliness, for God. p. 35. l. 20. r. already for early. p. 43. l. 18. r. his for mine. p. 44. l. 24. r. yet for all this. p. 51. l. 6. r. benefits for benefit. p. 52. l. 12, r. *1 Chron.* 21. for *Chron.* 21. p. 54. l. 4. r. flies for plies. In the After-writing to the King, in p. 2. l. 29. r. *Prov.* 16. 7.



A
Fannaticks Mite
Cast into the
K I N G S
TREASURY.

2 Chron. 32. 25.

But Hezekiah rendred not again according to the benefits bestowed upon him; but his heart was lifted up: Therefore there was wrath upon him, and upon Judah and Jerusalem.



THESE words themselves have a Dependancy upon the Story going before, and are no other but a *Declaration* or *Manifestation* of the Kings *unthankfulness* to God, for his *Mercies* bestowed, and of the *sad Consequences* thereof.

But Hezekiah rendred not again according to the Benefits bestowed upon him; but his heart was lifted up: Therefore there was wrath upon him, & upon Judah & Jerusalem.

Had this Discourse been spoken as it is now written to thee,

B

O King,

O King, many *distinctions* might have been made, and several and remarkable *Observations* hinted at, which might have been very useful (if diligently minded, and as effectually put into practice) some of which for brevity sake I shall here omit, and shall first run over the Story that occasioned the Spirit of God to lay down these words, and therein briefly hint at some things I shall judge useful ; and then in the strength of the same Spirit, come to the handling of the words themselves.

Good Hezekiah after the death of his Father King Ahaꝝ, began his Reign, as we may read, 2 Chron. 28. 27. who had set his Son so fowl a Copy, that in truth he could not write after it without blotting ; And therefore he leaves the steps of his Father, and walks in the pathes of David, and some others of his Fore-fathers,

Eor Ahaꝝ (his Father) Reigned 16 years in Jerusalem, but he did not that which was Right in the sight of the Lord, like David his father, Ch. 28. 1. for he walked in the wayes of the Kings of Israel (which were the wayes of Ieroboam the Son of Nebat, who made Israel to sin) And also, or over and above their abominations, he made molten Images to Balaam, v. 2. And burned Incense in the Valley of the son of Hinnom, and burned his Children in the fire, after the manner of the Heathen, v. 3. He Sacrificed also, & burned Incense in the high Places, & under every green Tree, v. 4. For which mis-actings of his, God delivered him into the hands of the Kings of Syria, and into the hands of the Kings of Israel, who smote him with great slaughter, v. 5. Whence we may note, That when Kings, Rulers or Governours, Act contrary to the mind of God, God raiseth up Adversaries against them, as once he did against Solomon, 1 Kings 11. 14. And as Ahaꝝ continues his mis-actings, so God encreaseth his Adversaries ; for the Edomites also came and smote Judah, and carried away Captives, v. 17. Yet for all this, Ahaꝝ returned not to him that smote him ; Therefore the Philistines also had invaded the Cities of the Low-Countrys, and had taken several Towns and Villages, and came and dwelt

in his Land, v. 18. Whereupon AhaZ sends out for help to suppress his Enemies, but all in vain, so long as he continues an Enemy to God by wicked works. For at that time Ahaz sent to the Kings of Assyria to help him, v. 16. To whom Ahaz gave gifts out of the Lords House, and out of the Princes Houses; but they helped him not, v. 21. but distressed him, v. 20. Whence we may further note, That whilst men continue wicked, their Blessings become Curses, and their hoped for helps, hindrances.

And thus whilst AhaZ is under the sin-revenging hand of God, the saying of the Prophet Isaiah is in him made good, Isaiah i. 5. Why should ye be smitten any more? ye will revolt yet more and more. For with our first Parents in the Garden, Gen. 3. 8. AhaZ runs further from his God, and returneth not to him that smote him. And with the fierce dog earnestly snaps at the stone that is thrown at him, little considering the hand that threw it. And thus whilst men are quarrelling at second causes, they loose both the Benefit and the Blessing of Gods chastising hand; And therefore cannot with David (that man after Gods own heart) say, as once he did, Psal. 119. 67, 71. It was good for him that he was afflicted, for before he was afflicted he went astray; but now (saith he) I have kept thy word. Thus whilst David is making a Right improvement of Gods chastising hand upon him, he is made sensible of Gods faithfulness towards him; which causeth him thankfully to acknowledg the same; & to say, v. 57. I know, O Lord, that thy Judgments are right, and that thou in faithfulness hast afflicted me: He now sees the dealings of God herein towards him to be such, as that he makes that Sanctified use of it, as once Moses the Servant of the Lord required of Israel, Deut. 8. 5. Thou shalt also consider in thine heart, that as a Father chasteneth his Son, so the Lord thy God chasteneth thee. And so saith our Apostle, Heb. 12. 5, &c. — My son despise not thou the chastening of the Lord — For whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth.

Men lie under the *Chastising hand of God*, as *Wax* and *Clay* in the *heat of the Sun*, whose heat so *Molifieth* the *Wax*, as that it becomes *plyable* and *fit* for the *Impression* of the *Seal*; Whilst the *Clay* (though before soft) yet is thereby *hardened*, made *stiff*, and so *brittle*, that it will *rather break*, than in the least *conform* to the *Seal*.

And thus, it fares with King *Ahaʒ*, he grows worse and worse; for in the time of this distress, did he *Trespas* yet more and more, saith the Text, *2 Cor. 28 vers. 22. For he Sacrificed to the Gods of Damaskus, which smote him. & he said; Because the Gods of the Kings of Syria helped them, Therefore will I Sacrifice to them, that they may help me, v. 23. Thus whilst men forsake the true God, they trust on them which by nature are no Gods: And so become as senseless, and as foolish as they. For they that make them, are like unto them; And so are all they that put their trust in them, Psal. 115. 8.*

And as if these mis-doings of his were not enough to make him and his People sufficiently Miserable; he Crowns, as it were all his former Evils, with this triple Crowne of Abominations; First, he cut in pieces the vessels of the Lords House. Secondly, he shut up the Doors of the Lords House. And Thirdly, he sets up a false worship in every Corner of Jerusalem, to burne incense unto other Gods, verse 24, 25.

Thus whilst men relinquish their knowledge of the true God, they are given up to blindness of Eyes, and hardness of Heart; To commit all Abominations with greediness; for so saith our Apostle, *Rom. 1. 28, 29. And as they did not like to retain God in their knowledge, God gave them up to a reprobate mind, to do those things which were not convenient, being filled with all unrighteousness, &c.* And thus whilst *Ahaʒ* is committing sin with greediness, *Ahaʒ* is made partaker of its wages; for the wages of sin is death, *Rom. 6. 23.* And seeing *Ahaʒ* will thus forget God in his life-time, God at length will deprive him of a possibility of remembering him at all; for in death

death there is no remembzring of thee; And who shall give thee **Thanks** in the **Dit**? Psal 6. 5.

AhaZ being thus deprived of life, *Hezekiah* now cometh to succeed his Father in the Crown and Government: And seeing the several mis-actings of his Father, and the sad Consequences that attended both him and his people thereupon, is not willing to heir his Fathers punishments; And therefore will not act in his Fathers sins, but makes an evident Manifestation of his experimental knowledge of them; and also of his utter Detestation to them; together with a Publick Declaration of the intentions of his heart, for a thorow reformation throughout his whole Realm; for he gathered the Priests and the Levites together into the East-street, Chap. 29, v. 4. and said v. 6. Our Fathers have trespassed & done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the Habitation of the Lord, and turned their backs, v. 7. Also they have shut up the Doors of the Portch, and put out the Lamps, and have not burnt Incense, nor offered burnt-offerings in the Holy Place, unto the God of Israel: Wherefore saith he, v. 8. The Wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes; for saith he v. 9. Our Fathers have fallen by the Sword, and our Sons and our Daughters, and our Wives are in Captivity (for this) And now it is in mine heart to make a Covenant with the Lord God of Israel, that his fierce wrath may turn away from us, vers. 10. Wherefore he calls upon the Levites and the Priests, to be active in the Work, and not to be negligent in the places God had set them in, v. 11.

A glorious Reformation is likely to succeed, when a Prince, not out of Custome, but out of Conscience shall begin the Work, and the more likely it is to prosper, when his Zeal thereunto shall thus cause him to provoke them, who indeed should have first stirred him up to the Work.

And in this Reformation, the first work that he enters upon is the **opening and Repairing the Dooz of the Lords House,** & to cause the Levites to sanctifie themselves, & to sanctifie the House of God, & to carry forth the **filthines** out of the holy Place, v. 3, 4, 5. the direct way to a happy Reformation, and as ready a way to have with God a Reconciliation; for if the *iniquity of our holy things be not done away*, what will it avail us, though we thrive never so well in our secular affairs? for so saith our Saviour, Mat. 16. 26. *For what is a man profited, if he shall gain the whole world, and loose his own Soul? Or what shall a man give in exchange for his Soul?*

In this Reformation, *Hezekiah's speed equals his willingness*, and like a pair of Heifers accustomed to the yoke, they draw both together; for as it was his first work, to have respect to the *cleansing of his holy things*; so it was his care to do it in the first year of his Reign; and not late in the year, but in the first month of that first year; for so saith the Text, 2 Chro. 29. 3. *He in the first year of his Reign, in the first month, opened the Doozs, &c.*

And *this* is that which I am perswaded is well pleasing to God, when men sleep not upon good Resolutions, but puts them into present and effectual practise; for no man can call to morrow his: Therefore the Counsel of the Spirit of God is good, which he hath given by the Wise Man, Eccles. 9. 10. *Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.*

Hezekiah began to Reign when he was five and twenty years old, Chap. 29. 1. And he did that which was right in the sight of the Lord, according to all that David his Father had done, v. 2. And as by Faith Moses, when he came to years, refused to be called the Son of Pharaohs Daughter, choosing rather to suffer Afflictions with the People of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ, greater riches than the treasures of Egypt (because)

he

he had respect to the recompence of reward, Heb. 11, 24. So Hezekiah being five and twenty years old when he began to Reign, refused to walk in the wayes of sin, as Aha his Father had done, but begins with discretion to consider what was well-pleasing to God; and therefore he learns to write by a perfect Copy, he takes a Man after Gods own heart to be his Pattern, though they that hated him without a cause were more than the hairs of his head, though his enemies were mighty, Psal. 69. 4. though he became a Proverb to many, verse 11. and though they that sate in the Gate spake against him, and though he became a Song to the Drunkards, ver. 12. yet these and such reproaches as these, shall not frighten him, but Hezekiah will do according to all that David his Father had done; David we see was no Allowor of Drunkenness; for the Drunkards made Songs of him, as they do now in this our dayes upon those that desire to walk in the integrity of their hearts before the Lord, as David did; David opened not a Door to any manner of licentiousness; neither doth Hezekiah, when he comes to Reign, go to the house of laughter, but to the house of God; he runs not to Hawkings, nor Huntings, Revellings nor Dancings, Riotings nor Banquetings, he sets not up nor tollerates Stage-Playes, May-games nor Pastimes; but comes to a serious consideration what the mind of God was, that so he might please him, to the Eternal well-being, both of himself and those that were under his charge; therefore with speed he opens the Doors of the Lords House, and begins to put away the iniquity of his holy things.

Now know, O King, that Hezekiah was a good man, and went on in his Reformation in Gods way; let me therefore beg of thee, as thou tenderest thy Soules good to Eternity, take him for thy Pattern, begin thy Reign as he did his, look into thy holy things, see what there is amiss there, consider the Common-prayer, whence it came & whither it tendeth, weigh it with its appurtenances in the Ballance of the Sanctua-

Sanctuary, try it by the Touch-stone of Gods Word, see whether it be not too light, of what God would have it to be; see also whether the Inventions of Men have not made it too heavy, thou canst not be too exact therein; for he that doth in his service to God more than what God Commands, doth too much, and is no better than a Will-worshipper; he that doth less than God Commandeth him, doth too little.

Consider also, which is the Door of Gods House, and open that; for Christ himself saith, *That many false Prophets will arise, and shall deceive many; and therefore he requireth his Disciples, not to go out to them, Math. 24. 24, 26.* Therefore the opening of any Door will not serve the turn; *Hezekiah opened the Door of the Lords House*: Therefore for the Lords sake Consider what thou doest, take that Counsel from the Spirit of the Lord, which is Recorded in *1 Thes. 5. 21, 22. Prove all things, and hold fast that which is good, and abstain from all appearance of evil.*

Take notice of the Dispensation thou art under, and do thy Generation work in Gods way; the Church of Christ under the Gospel, is not National, but Congregational; *Hezekiah* was of the Race of the Jewes, and a King of Judah, it was *Hezekiahs* work to open the Doors of the Material Temple situate in Ierusalem, where God had under that dispensation promised his presence, *1 Kings 9. 3.* So that if *Hezekiah* had opened any other Door, he had been a sinner as well as his Father *Ahaz*, who opened another, when he shut those Material Doors, where the Jews had a Right to Worship, as they were in a National Church-Communion, upon the due administration of that fleshly Ordinance of Circumcision, peremptorily upon the 8th. day, *Gen. 17. 12.* Under which he that neglected to Circumcise his Male Infant upon the 8. day, did it too late, and after Gods time, and that Infant was to be cut off from the People, *v. 14.* and he that did it before the 8th. day, did it too soon, and before Gods time, and so became

came a transgressor. We usually say in our common Proverb, that it is **dangerous** jesting with edged tools ; so may I safely say, it is a **dangerous** thing to cross the **Design** of God ; it is a **desperate Design** to undertake to open that which God hath shut, or to shut that which God hath opened.

God hath **shut** the **Doors** of a **National Church**, then let men *fear* to open it ; and God hath **opened** the **Dooz** of a **Congregational Church**, let Souls tremble at the thought of **shutting** it ; for so saith the Lord Christ, *John* 4. 21, 22, 23. *Believe me (saith he) the hour cometh when ye shall neither in this Mountain, nor yet in Jerusalem Wor-*
ship the Father ; ye Worship ye know not what : We know
what we Worship, for Salvation is of the Jews ; but the
hour cometh, and now is, when the true Worshippers shall
Worship the Father in Spirit and in Truth ; and saith Peter,
Now I perceive of a truth, that God is no Respector of per-
sons, but in every Nation he that feareth him and worketh
Righteousness, is accepted of him, Acts 10. 34, 35. So
that Church-fellowship and Sonship with God, is entailed
upon persons under the Gospel, not upon the account of the
bare Subjection to the Ordinances, as it was under the Law,
but upon the account of their Faith ; for saith the Apostle,
Ye (Members of the Church of Galatia) are all the Children
of God by Faith in Christ Jesus (which Faith working by love,
hath evidenced it self to be true, by working you to obe-
dience to Gods Ordinances) for so many of you as have been
Baptized into Christ, have put on Christ.

And as no *uncircumcised* person was to eat of the **Paschever** under the Law, *Exod. 12. 48. So of Christ our Paschever,*
who is Sacrificed for us under this Gospel dispensation,
1 Cor. 5. 7. is no unbeliever to have Communion, 2 Cor. 6. 14,
to 17. And as under the Law it was charged upon the Jews
as a sin to bring the Uncircumcised into the material Tem-
ple, Ezek. 44. 7, 9. because Circumcision was the inducing

Ordinance of God under that dispensation : So also under a Gospel dispensation, we dare not administer that Inducting Ordinance of Baptism, **without Faith in God be first begotten.**

So that if persons shall **require** from us the **Administration** of that **O**rdinance, we shall no more dare to do it than *Philip*, who first would have an account of **Eunuch's** faith, before he Baptized him ; for so saith the Text, *Act. 8. 37.* **If thou Believest with all thy heart, thou mayest ;** who immediately made a **Confession** of his Faith ; and this is according to the **Commision** of Christ, *Mark 16. vers. 15.* which saith not, that he that is Baptized, but he that **Believeth** and is Baptized shall be saved ; So that it is a **Dangerous thing** to make the **strait Gate** that leads to life, wider than God hath made it.

Therefore know O King, that thou art under that dispensation, in which the **Ax** is laid to the root of the **Tree**, and wherein every tree that brings not forth good fruit, is to be **hewen down** and cast into the fire, *Math. 3. 10.* Under which persons are forbidden to plead their **Birth-priviledges**, *v. 9.* as that they are **Children** of **Believing Parents**, or **Sons** and **Daughters** to **Abraham** ; but under that dispensation by which *they are all the Children of God by faith in Christ Jesus* (as afore said) who have actually manifested their faith by their obedience, in their putting on of Christ by Baptism, as that Church did, *Gal. 3. 26, 27.* Such as are chosen out of the world, *John 15. 19. John 17. 6, 14.* Separating themselves according to the requirements of God, from false and **Babylonish** worship, *Revel. 18. 4.* *2 Cor. 6. 14, 17.* **Being begotten to the faith**, *Philemon 10. 1 Tim. 1. 2. 2 Tim. 1. 2. Titus 1. 4.* **By the Preaching of the Word**, *James 1. 18. 1 Cor. 4. 15.* **And quickned by the Spirit**, *John 6. 63. Rom. 8. 11. Eph. 2. 1, 5. Col. 2. 13.* **Being born again**, *1 John 4. 7. 1 John 5. 1. 1 John 3. 9.* **Not of corruptible seed, but of incorruptible,** *1 Pet. 1. 23.*

Not of flesh nor blood, nor after the will of man, but of God, John 1. 13. Being born of water and the Spirit; without which, if we may believe our blessed Saviour himself, John 3. 5. no man can enter into the Kingdom of Heaven; the necessity whereof is fully laid down by the Apostle, 1 Pet. 3. 20. Who speaking of the preservation that Noah had by the Ark from that deluge of water, Gen. 7. 17. The like figure whereunto even Baptism (saith he) doth now save us, not by washing away of the filth of the flesh, but the answering a good Conscience towards God by the Resurrection of Jesus Christ; as if the Apostle should have said, it is not the washing the body in water that is of this saving nature, but it is the going into the water in a Conscientious obedience to the Command of God, to have our sins mystically washed away by Faith in the blood of Christ; and so also saith the Apostle, Acts 22. 16. *And now why tarriest thou, arise and be Baptized, and wash away thy sins, calling on the Name of the Lord;* and the same Apostle writing to Titus, makes a clear discovery by what means God on their parts saved them, Titus 3. 5. *Who hath saved us* (saith he) *not by deeds of Righteousness that we have done, but by the washing of Regeneration, or (as the old Translation renders it) by the fountain of the new birth, and renewing of the Holy Ghost, by Water-work, and Spirit-work; the Spirit operating upon, and working up a Soul conscientiously to obey God in that holy (though amongst men that much despised) Ordinance of Water-baptism.*

And thus the Apostle tells us by what means Christ hath cleansed his Church; viz. with the washing of water, by (or according) to the Word, Eph. 5. 26. And thus some in the Church of the *Corinthians*, who formerly were unrighteous, even Fornicators, Idolaters, Adulterers, Effeminate, Abusers of themselves with man-kind, Thieves and Robbers; were by this Spirit and Water-work washed and cleansed: For so saith our Apostle, 1 Cor. 6. 11. *And such were some*

of you ; but ye are **washed**, but ye *are* **Sanctified**, but ye *are* **Justified** in the **Name of the Lord Jesus**, and by the **Spirit of our God** ; So that a Church of Christ, or House of God under a Gospel dispensation, is to be *built up of lively stones*, a **spiritual House**, an **holy Priesthood**, to offer up **spiritual Sacrifices** (that will be) *acceptable to God by Jesus Christ*, 1 Pet. 2. 5. *Of which the building of the Material Temple was a Type* ; for as the *House which Solomon built*, 1 Kings 6. 7. *was built of stone made ready before it was brought thither* ; so that there was neither **Hammer** nor **Ax**, nor any tool of **Iron** heard in the House, when it was in building ; So in the gathering or building a Gospel-Church, persons are to be fitted, hewn and squared, before they are laid into this Building ; they are to **repent** from **dead works**, and to have **Faith in God**, before they be **Baptized** ; that as ~~that~~ was a **Material**, so this a **spiritual House** ; as those stones were **dead**, these **lively** ; as those stones so soon as they were laid into the building, and the work finished, they became a House fit to **sacrifice in** ; so these **lively stones** being brought together, are fit **presently**, actually to offer up **spiritual Sacrifices**, such as God will **accept**, they being in **Jesus Christ**, first **mystically** by **Faith** ; and secondly, **actually** by their **Obedience** ; and **Faith & Obedience** being Gods **Twins**, we dare not in the least entertain so much as a thought to separate them.

So that, O King, if thou with *Hezekiah* wilt open the **Dooz** of the **Lords House**, it is not a **National**, but a **Congregational Dooz** thou art to open, which is not to be **compulsive**, but **perswasive** ; for so saith a true Gospel-Minister, *Knowing therefore the terrour of the Lord*, we **perswade** men, 2 Cor. 5. 11. Now then we are **Ambassadors** for Christ, as though God did beseech you by us ; **We pray you in Christs stead**, be ye reconciled to God, v. 20. Whence we may note, that a **Gospel Minister** is not to be like the General of an **Army**, to frighten, beat or fight men into faith ; but as an

Ambassadors to persuade and invite, and gently to treat
 with, and to entreat into the way of God; the one being
Diabolical, but the other **Evangelical**, and the way of
 Love being Gods Way; this is one of the **distinguishing**
Characters of a true Gospel-Minister, whom the Love of
 Christ hath constrained, which causeth men to look upon
 them, to be **Hamaticks**, or mad men; for so saith our
 Apostle, 2 Cor. 5. 13. *For whether we be besides our selves,*
it is to God, or whether we be sober, it is for your Cause, for the
 Love of Christ constraineth us; and saith he in Chap. 12. 14.
I will not be burthensom to you, for I seek not yours, but you;
 (and he gives this in as a Reason, for saith he) *The Children*
ought not to lay up for the Parents, but the Parents for the
Children; and I will very gladly spend and be spent for you,
though the more abundantly I love, the less I am loved:
 And such are made **Over-seers** of the Flock of God by the Holy
 Ghost. Acts 20. 28. *who feed it, and take the oversight thereof,*
not by constraint, but willingly; not of filthy lucre, but of a
ready mind, 1 Pet. 5. 2. as good Stewards of the manifold
 grace of God, 1 Pet. 4. 10. *Such are good Shepherds, and not*
Hirelings, who will lay down their life for the sheep, John 10.
 11. Whilst others being made **Over-seers** by men, instead of
 feeding the Flock, feed upon the Flock; as those careless Shep-
 herds spoken of, Ezek. 34. 2, 3, 4. *against whom a Woe is*
pronounced, Who feed themselves, who eat the fat, and
cloath themselves with the Wool, and kill them that are fed,
but feed not the flock; who strengthen not the diseased,
nor heal the sick, nor bind up the broken, nor bring a-
gain that which is driven away, nor seek that which is
lost, but rule them with cruelty; as the Prophet saith,
 Micah 3. 2, 3, 4. *Who hate the good, and love the evil; who*
pluck off their skins from off them, and their flesh from their
bones; who eat the flesh of my People, and flay their skins
from off them; who break their bones, and chop them in pieces as for
the Pot, and as flesh for the Caldron, v. 5. Who bite with their
 teeth,

teeth, and cry, Peace; and he that putteth not into their mouth, they make War against them; who are Hirelings, and not true Shepherds, who formerly, if a fatter Benefice came in the way, would not stay till the Wolf came, but hearkned to that Call, and left the Sheep, to secure themselves from the Wolves, if they would; But such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ: And no marvel saith our Apostle, 2 Cor. 11. 13, 14. For Satan himself is transformed into an Angel of Light, v. 15. Therefore it is no great thing, if his Ministers also be transformed into the Ministers of Righteousness, whose end shall be according to their works; whilst the true Apostle is as free to give, as freely he hath received, who is ready to Preach the Word, and to be instant in season and out of season, and to reprove, rebuke and exhort with all long-suffering and Doctrine, according to that good Advice, 2 Tim. 4. 2.

And thus, O King, having in some measure given thee the Character of a Gospel-Church, & Ministry; I shall now beg thee in Gods fear, that thou have a care thou open the right Door: open not the broad Gate that leads to destruction, instead of that narrow Way that leads to Life, Mat. 7. 13, 14. If thou intendest to do Gods Work, have a care thou doest it in Gods Way. And that I may the better perswade thee thereunto, I shall briefly lay before thee two or three Examples, of Gods severity against those that have been careless therein: Moses and Aaron the Servants of the Lord, Numb. 20. who but for smiting the Rock, when they should have spoken to it, died in the Wilderness, and were not suffered to carry Israel into the Land of Canaan, as we may fully understand by comparing the eighth verse with 11, 12, 23. to 29. with Numbers 27. 12. to 15. with Deut. 34. If Saul will save alive those which God will have destroyed, Saul must deeply suffer for it, 1 Sam. 15. but more of this anon: And if Achan will take of the accursed things, Achan must deeply suffer; for saith the Text, Joshua 7. 24, 25. And Joshua said,

said , Why hast thou troubled us ? The Lord shall trouble thee this day ; and all *Israel* stoned him , his Sons and his Daughters, his Oxen and his Asses, and his Sheep , and burned them with fire : **The Lord give thee , O King, an understanding heart , to consider things aright.**

But to proceed, *Hezekiah doth* not onely stir up the *Priests* and *Levites* to the Work of *Reformation* , but also all *Judah* and *Jerusalem*, and wrote Letters, Chap. 30. 1. and made a Decree, and made Proclamation , that they must come up to *Jerusalem*, to keep the *Paschever* unto the Lord ; for they had not done it of a long time in such sort as it was written, v. 5.

Whence we may note, That in *Hezekiah's* Reformation, he Reformed not according to what had been their custom of a long time, nor to what his Father before him did ; but according as it was written, according to the Law of God : And this is that which makes the Work to thrive in his hands , when he doth Gods Work in Gods Way. Therefore let me beg thee O King, as thou tenderest thine own good , now thou art upon thy Reformation , to take *Hezekiah* for thy Pattern, have the Word of the Lord for thy Warrant, see thou do it according to the written Law of God ; for such a Reformation onely will stand , and thou with it : But if thou do it according to the former customs, and what thy Father did before thee, thou sawest that fell, and him with it ; for what is of man, will come to nothing, but if it be of God, it cannot be overthrown, *Acts* 5. 38, 39.

And know , O King, that much Knowledge and true Light hath broken forth within these twelve years, and what men might do in ignorance , haply may be excusable, which now cannot ; for so saith our Apostle , *Acts* 17. 3. In the times of this ignorance God winked at , but now he Commands all men every where to repent : And let no man despise my Speech , in saying , much Knowledge and true

true Light is within these few years **broken out** ; if they shall, I must answer them after the manner of *Peter* , answering those scoffing Jewes **in that then so much admired at giving out of the Spirit** , Acts 2. 14, 15. We are not **fannatics** or **mad men**, as ye suppose in so saying ; *but this is that* which was spoken of by the Prophets, *Daniel* 12. 4. *Many shall run to and fro, and Knowledge shall encrease* : for saith the Prophet, *Haba.* 2. 14. *The Earth shall be filled with the Knowledge of the glory of the Lord, as the waters cover the Sea* : Therefore be sure, O King, thou have, **Thus saith the Word of the Lord**, for thy Warrant ; for God is a jealous God , and will not be served with any thing, but **what is of his own**.

And this did Hezekiah throughout all Judah, and wrought that which was good, and right, and truth before the Lord his God; and in every work that he began in the service of the House of God, and in the Law, and in the Commandments, to seek his God, he did it with all his heart ; and saith the Text, **He prospered**, Chap. 31. 20, 21.

Whence we may note, *That whilst Hezekiah's heart was upright to God, God prospered him* ; and thus we find in Holy Writ, *That whilst men with a perfect heart, have a careful eye in all their undertakings to please God, God hath a tender eye over them to prosper them* : And thus whilst *Joseph* is answering his lustful Mistress, with a **How can I do this great wickedness and sin against God** ? Gen. 39. 9. Though *Joseph* by her revengeful malice be cast into Prison , yet **God is with him** , v. 21. **And God giveth him favour in the eyes of the Prison-Keeper**, inſomuch that the Prison-Keeper looked not after any thing that was under his hands ; and the Reason is added, *verſ. 23. Because the Lord was with him* ; and that which he did, the Text saith, **The Lord made it to prosper**.

And thus whilst *Daniel* in the Babylonish captivity, is **resolved in his heart not to defile himself with a portion of the Kings Idolatrous Meat, nor of his Wine** , God bringeth *Daniel* into

into Favour and tender Love with the Prince of the Eunuchs, Dan. i. 3, 9. Insomuch that the Eunuch will venture his head to the King his Master, rather than Daniel shall want that food he desires, v. 10, 14.

A good encouragement for the People of God in the very worst of times, even to take up a Resolution, to eye God in what he would have them to do in all things, and not at all to fear the faces of men, though never so great; for if Shadrach, Meshach and Abednego, will not bow to Nebuchadnezzars Image, but keep themselves close to their God, God will keep as close to them; and one like the Son of Man shall walk with them in that seven times hot fiery Furnace, to preserve them, Dan. 3. 16, 25. Will Daniel Petition no other but the true God, though against the Decree of the King? that God will send his Angel, to shut the mouths of the Lyons, that they shall not hurt him, Dan. 6. 10, 22.

Therefore suffer me to bespeak thee and thy People, O King, in the Language of Azariah the Son of Obed, which he once uttered to King Asa, 2 Chron. 15. 1. Hear thou me CHARLES, and all England, Scotland, Ireland, and in particular thou proud, voluptuous and vain-glorious City of London, the Lord is with you whilst you are with him, if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

And let not the King be angry, if one that is counted a Fannatick speak once more to him, not in his own Language, but in the words of the Spirit of the Lord, in the Prophet David to his Son, 1 Chron. 28. 9. And thou Solomon my Son, know thou the God of thy Fathers, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of thy thoughts; if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off for ever. Thou knowest, O King, thou hast had a casting off, and that that casting off may not be for ever; be perswaded to turn to thy God with all thy heart.

We usually say, That he that would *move another to weep*, must first cry himself, he must first begin the passion; thus hath God done, God hath begun a *Work*, God hath **first troden** a *Path* for thee, O King, to walk in, God hath made a *Return* to thee most miraculously, and far (I presume) beyond thine own *Expectation*, or the *Imagination* of many others; therefore, O King, *Prepare to meet thy God*, have a care thou walk not in any *By-path*, but **onely and alone** in that *Path of Returning*, which God hath troden for thee; and as God hath been *Miraculous* in his *Returning* to thee, O be thou as *Eminent* in thy *Returning* to him; **this** is that which I am confident the *Lord* looketh for at thy hands; for so saith the Lip of Truth it self, *Luke 12. 48. For unto whomsoever much is given, of him shall be much required; and the same voice* hath the Spirit of the Lord in my Text, *But Hezekiah* rendred not again according to the *Benefits* bestowed upon him; therefore wrath fell upon him, and upon *Judah* and *Jerusalem*.

And that I may come to the handling the words themselves, I shall briefly shew what God did **for Hezekiah**, that caused him to look for so *suitable a return* from *Hezekiah*.

After these things, and the *establishment thereof*, Chap. 32. 1. That is, After the *Reformation* that *Hezekiah* had made, as I have in part laid down, and as in the three foregoing Chapters is more particularly discovered; *After these things*, and the *establishment thereof*, *Sennacherib King of Assyria* came and entered into *Judah*, and *Encamped* against the fenced *Cities*, and thought to win them to himself.

Whence we may note, That though men walk never so close with God, yet they cannot be exempted from the *malicious endeavours* of wicked men; *David* we know, is Recorded in holy Writ, to be a **man after Gods own heart**, who in the **Confidence of his Soul**, sometimes can say, The **Lord is on his right hand**, he shall not be moved, *Psal. 16. 8.* And anon in *Psa. 17. 8.* he begs of the Lord, to **hide him under the shadow of his Wings**, from the **wicked that oppress him**.

him, and from his **deadly Enemies**: *Now he will not fear what man can do unto him*: And anon, he cryeth out, *That one day he shall fall by the hand of Saul*.

Good men are at an uncertainty of quietness, or tranquility, on this side the grave: If the Sons and Daughters of God had too much Happiness and Peace in this life, they would **then** begin to settle upon the Lees, and satisfy themselves with that which cannot profit; God knows what is fitter for his, than they do themselves; and therefore it is that he suffers his dearest Children to undergo great Tryals, and that for several Reasons.

First, for the Tryal of their Faith, according to that of *Jud. 2. 21. I will not*, saith the Lord, *drive out any of the Nations which Joshua left when he died*; and the Reason is added, *That through them I may probe Israel, whether they will keep the Way of the Lord, to walk therein, as their Fathers did keep it*; therefore, saith the Text, *The Lord left those Nations, without driving them out hastily, neither delivered he them into the hands of Joshua, v. 23.* according to that of the Apostle, *1 Pet. 1. 7. That the Tryal of your Faith being much more precious than of Gold that perisheth, though it be tryed with fire, may be found unto Praise, and Glory, and Honour, at the appearing of Jesus Christ.*

A second Reason may be for the **increase of their Graces**, according to that saying of the Apostle, *James 1. 2, 3. Knowing that the Tryal of our Faith worketh Patience*; and therefore the Apostle Paul did **glory in Tribulations**, knowing that **Tribulation worketh Patience, and Patience Experience, and Experience Hope, and Hope**, saith he, *maketh not ashamed, Rom 5. 3, 4.*

A third Reason may be, because **Troubles and Afflictions** being **rightly improbed**, worketh good to a Soul to **Eternity**; and so saith our Apostle, *2 Cor. 4. 17. For our light Afflictions, which are but for a Moment, worketh for us a far more Exceeding and Eternal weight of Glory, whilst we look not at the things which are seen, but at the things which are not seen*;

for the things which are seen, are **Temporal**; but the things which are not seen, they are **Eternal**.

And further, God by these Actings keeps a Soul close to himself, and thereby gives it opportunities continually, either to Pray, or to Praise him, for Deliverances.

For this **Invasion**, together with the **abominable Blaspheemies** of Sennacherib, **Drives** Hezekiah to his God; and so saith the Text, **For this cause**, Hezekiah the King, and the Prophet Isaiah, **Prayed and cryed to Heaven**, vers. 20. Men that walk close with God in time of Prosperity, can with boldness go to God in time of Adversity, with an assured confidence of a gracious Answer: Hezekiah and Isaiah no sooner Pray, but Speed; and another opportunity is now put into their hands, to return again with Praises in their mouths, to the Throne of Grace; for the Lord sent an Angel to cut off all the **Mighty men of Valour**, and the **Leaders and Captains** in the Camp of the King of Assyria: So he returned with **Shame of face** to his own Land; and when he was come into the House of his god, they that came out of his **own bowels**, **flew** him there with the Sword, v. 21.

Whence we may note, That when Gods People cry to him, there is no staying the raising of an **Army** or **Money**, or the Making or Providing **Ammunition**; but when they are in a **Suffering condition**, they dispatch a Messenger to Heaven in a moments time, to the **Captain of their Salvation**, who himself was made perfect through **Sufferings**, Heb 2. 10. And such a **Messenger** who can neither be stayed by the way, nor his **Message** intercepted, even the **Spirit of Truth**, who will tell the truth of their Cause, and help their **Infirmities**, and express their Condition with groans that cannot be uttered; and he that searcheth the heart, knoweth what is the mind of the Spirit, Rom. 8. 26, 27. God is a **free Agent**, and cannot be limited to any means, but adeth how, when, and which way he pleaseth.

For Hezekiah and Isaiah no sooner Pray, but an Angel is as
soon

soon dispatched into the Camp of Sennacherib ; (for are they not all **Ministring Spirits** sent forth to Minister for those who shall be **Heirs of Salvation**, Heb. 1. 14.) And this Angel destroys his Mighty men, Captains and men of Valour : *Hezekiah* we see spake truth, when he encouraged the People, saying , *Be not Dismayed at the King of Assyria ; for there is more with us than with him ; with him there is an Arm of flesh, but with us is the Lord our God, to help us and to fight our Battels*, v. 7. and 8.

Happy it is then with the People of God , when they can trust God for their **Deliverance** ; and observe that Word of Command from the Captain of their Salvation , Math. 24. 6. *That when they shall hear of Wars, and rumours of Wars, Nation against Nation , and Kingdom against Kingdom , that then they be not troubled ;* but can take that good Advice that once *Moses* gave to *Israel* of old , *Exod. 14. 13.* Even to stand still and see the Salvation of God which he will work for them.

The Angel finisheth his work with speed , which causeth *Sennacherib* with **Shame** and **Confusion of face**, with speed to return into his own Land.

Whence we may note , That whilst men depend upon an Arm of flesh, upon every Defeat, their spirits are more or less dejected : whilst he that trusteth in the Lord , is not afraid of evil Tidings ; for his heart is fixed, *Psal. 112. 7.* When *Sennacherib's* confidence in which he trusted ; viz. His Great men, his Captains, and his men of Valour were brought down, then **Shame** as a Vail begins to cover his face ; whilst the Righteous are bold as a Lyon , and shall not be ashamed in the evil time, *Psal. 37. 19.* An Arm of flesh will fail ; For all flesh is grass , and all the goodliness thereof as the Flower of the Field ; the Grass withereth , and the Flower fadeth , because the Spirit of the Lord bloweth upon it : surely, the People is grass, saith the Prophet, *Isaiah 40. 6.* and 7. Therefore the People of God trust in their God , because that in the

Lord

Lord Jehovah is Everlasting strength, Isaiah 26. vers. 4.

The Text saith, That *Sennacherib*, when he returned, he went into the House of *his god*: Now, *his god* was one of the *gods of the Heathens*, which had neither eyes to see, nor ears to hear, hands to handle, nor feet to walk; and so incapable of doing him good, as that he could not give **good Advice**, nor afford **good Assistance**, neither to **him**, nor to **his People**; yet such is his **Zeal**, notwithstanding his wickedness, as that he must into the House of this *his god*.

Whence we may note, That the worst of men generally are under some Form of Worship, either to a false god, or to the true God after a false manner, in which usually they are very zealous, although in other things desperately wicked.

Whence we may farther note, That it is not Zeal under any Form, that makes that Form the true Form of Godliness; but it is the special Appointment of God in his Word of Truth, that is the only and alone Way God will be worshipped in, in which he requireth men to be zealous: The Apostle Paul whilst he was in his unregenerate condition, his Zeal led the way, and marched in the Van, whilst his Knowledge lay behind in the Rear, which caused him so to make havock of the Church, as he himself confesseth, *Phil. 3. 6. Gal. 1. 13. 1 Cor. 15. 9.* And, saith he, *Acts 26. 9. I verily thought with my self, that I ought to do many things, contrary to the Name of Jesus of Nazareth; which thing I did in Jerusalem, and many of the Saints did I shut up in Prison, having received Authority from the Chief Priests; and when they were put to death, I gave my voice against them, v. 10. And I punished them oft in every Synagogue, and compelled them to Blaspheme; and being exceedingly mad against them, I persecuted them even unto strange Cities, v. 11. But this I did,* saith he, **Ignorantly in Unbelief**, *1 Tim. 1. 13.* And thus it fares oftentimes with many in things about Religion, according to that Principle of the Church of Rome, that their Ignorance is the Mother of their Devotion. And is it not so in this our Day with thousands in this Land of our Nativity, that

that are of *lewd, wicked, and most debauched Conversations*, yet are *very zealous* for their *Common-Prayer*? and though they will be **Drunk** many of them, and live in **known abominations** all the *week long*, yet such is their *blind Zeal*, that they must needs to their *Common-Prayer* on the *Sunday*, they think themselves undone else: This I know by *Experience*, it was *so with my self for a long time together*; but now through *Mercy*, I can say with the *Apostle Paul*, 1 Cor. 15. 10. *I thank God I am what I am, though some call me a Fannatick, or a mad man.* I would not be mistaken, I do not here go to **beat Down Zeal**; For it is good to be *zealously affected* alwayes in a good matter, Gal. 4. 18. But I would have Zeal joyned with **Knowledge**, and so set upon its proper and right **Object**; for the *Jews*, we know, *had a Zeal to God*, but not according to **Knowledge**, Rom. 10. 2. By which Zeal of theirs, they went about to **establiſh a Righteousness of their own**, and **Contrary**, or, in **Opposition** to **Christ**, who is made of *God unto His*, both **Wisdom, Righteousness, Sanctification and Redemption**, 1 Cor. 1. 30.

Thou, O King, as thou art now upon thy **Work of Reformation**, see thy **Zeal run not before thy knowledge**, lest thou with the *Apostle Paul*, **make havock of the Church of God, and waste it**; (sure I am, thou wilt not want **Perſwaders** thereunto) But let me beg thee in Gods fear, first to **Inform thy Judgement** aright, **Regulate** that according to the **Rule of Gods Word**; and then joyn Zeal to thy Knowledge, that so they may draw in one yoke together; and suffer me to bind this **Perſwaſion** close to thy Conſcience, for thy **Eternal good**, with that saying of the *Apostle*, James 4. 17. **To him that knoweth to do well, and doth it not, to him it is sin.**

The next thing considerable in this one and twentieth verſe, is, *That thoſe that came out of his own Bowels, ſlew him with the Sword.*

Whence we may obſerve, That whiſt men are acting againſt

gainst Gods People, out of a *blind Zeal*, to bring them at an *under*, and to root them out; God then appears for his People, and brings their enemies low, and many times maketh their nearest Relations to become their greatest Enemies: for it is in *vain* for men to fight against Christ; it is hard for them to kick against the prick; yet thus inconsiderately do all those that fight against his People, and he looketh upon it as done to himself; for so saith the Lord from Heaven, Acts 9. 4. Saul, Saul, Why persecutest thou me? And he that receiveth you, receiveth me, Math. 1. 40. And in as much as you did it not to one of the least of these, ye did it not unto me, Math. 25. 45.

Thus in a most miraculous manner, and without effusion of blood, God on Hezekiah's part delivered Hezekiah and the Inhabitants of Jerusalem, and guided him on every side: And thus God hath done for thee, O King.

And this was one great Cause why God expected an answerable Return from Hezekiah; and to me it seems as a Reason, Why thou, O King, shouldst render to the Lord according to his Benefits bestowed on thee; seeing God thus, or in such a miraculous manner, hath wrought such a Deliverance for thee and thy Friends without blood-shed.

The next thing that God did for Hezekiah, was, He recovered him from a mortal distemper; for so saith the Text, v. 24. In those dayes Hezekiah was sick to the death, and he prayed unto the Lord, and he spake unto him, and he gave him a Sign. This Text is but an abstract of what we have fully laid down to us, in 2 Kings 20. 1, 2, 3. and Isa. 38. 1. The which Texts we must have some recourse to, if we intend to have a full discovery of what God did for Hezekiah in 1 King. 20. 1. the Text saith, In those dayes Hezekiah was sick unto death, and the Prophet Isaiah the son of Amos came to him and said unto him, Thus saith the Lord, Set thy House in order, for thou shalt dye, and not live. and Hezekiah turned his face towards the Wall, and prayed unto the Lord, and said, Remember now O Lord, I beseech thee, how
I have

I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight; and Hezekiah wept sore. And it came to pass after Isaiah was gone out into the middle Court, that the Word of the Lord came unto him, saying, Turn again, and tell Hezekiah the Captain of my People; thus saith the Lord, the God of David thy Father, I have heard thy Prayer, I have seen thy Tears; Behold, I will heal thee, on the third day thou shalt go up to the House of the Lord.

Many things there are in this Passage worthy Consideration; and the first thing that I shall take notice of, is, That Hezekiah was sick unto death, and he must set his House in order, for he must dye, and not live; yet Hezekiah prayed unto the Lord, and he healed him.

*Whence we may note, That many of the Resolves of God, concerning the Sons and Daughters of men, are not absolutely peremptory, but many times conditional; for yet forty dayes, and Nineveh shall be destroyed; yet when Nineveh repents, God repents of the evil he intended against them, *Jonah 2. 4, 5, 10.* And thus saith the Lord by his Prophet, *Jerem. 18. 7.* At what instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to destroy it; if that Nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a Nation, and concerning a Kingdom, to Build and to Plant it; if it do evil in my sight, that it obey not my voice, then will I repent of the good wherewith I said I would Benefit them. So also saith the Lord to Ely (upon the misdemeanor of his Sons) by that man of God, *1 Sam. 2. 30.* I said indeed, that thy House, and the House of thy Father should walk before me, forever; but now the Lord saith, Be it far from me; for them that honour me, I will honour; and they that despise me, shall be lightly esteemed.*

Now know, O King, that God is about to Rebuild and

to **Plant Thee and thy People again**, and if thou and they shall **answer God in Acts of Obedience**, and do that which is well pleasing in his sight, he then will **go on** to perfect what he hath **begun**: but if Thou and thy People, and in especial this *proud, prodigal, vain-glorious, and most voluptuous City*, that hath all this while sate as a Queen, and known no sorrow, shall not **answer God in his Expectations**; then be it known to **thee and them**, that God will **repent** him of the **good** he intended both to **thee and them**; and as he overturned thy **Father**, and **those that overturned him**, and hath been for some considerable time **obturning, obturning, obturning** in this Land of thy Nativity; so know, O King, that he is as able to **obvert thee** as **them**, without thou and they make to him suitable Returns; *for of a truth, God is no Respector of persons, but in every Nation, he that feareth him and worketh Righteousness, is accepted of him*, Acts 10. 34, 35. Therefore in Gods fear consider thy **Actings**.

But to proceed, King *Hezekiah* prays, and God heals: And thus whilst *the Sacrifice of the wicked is an abomination to the Lord, the Prayer of the upright is his delight*, Prov. 15. 8. And *Hezekiah* turned his face to the Wall, and said, **remember I beseech thee, O Lord, how I have walked before thee in truth, and with a perfect heart, &c.** He onely is likely to thrive at the Throne of Grace, who in his appeals to God can plead the uprightness of his heart, and the sincerity of his Soul; and whilst some are questioning, *how God doth know, and whether there be Knowledge in the Most High?* Psal. 73. 11. *Hezekiah* is earnestly begging the Searcher of all hearts, before whose eyes *all things are naked and open*, to remember the Actings of his former dayes. Happy it is with that Soul, that in his sickness, can plead with God *the good Actions of his health*.

Thus whilst *Hezekiah* is praying to the Lord, the Lord shews himself to be what in the Scriptures of Truth he is Recorded to be; even a **God hearing Prayers**, Psal. 65. 2. And

*Hezekiah must experience him to be such a one ; For saith the Lord, Go tell Hezekiah the Captain of my People, **I have heard his Prayers :*** God is a tender-hearted God, and when his People are moved to **passion**, upon a right account, he then shews himself a **compassionate** God to them ; and this he did to *Israel* of old , when they were in *Egypt* under their hard Task-masters ; for *the Lord said, I have surely seen the affliction of my People which are in Egypt, and have heard their cry, by reason of their Task-masters ; for I know their sorrows ; and I am come down to deliver them,* *Exod. 3. 7, 8.*

God is not onely said to *hear the Prayers ; and see the Tears of Hezekiah* , but he is as ready to **help** ; for so is his Promise, *Psal. 50. 15. Call upon me in the day of trouble , I will Deliver thee, and thou shalt glorifie me. A good refuge for all Gods People to flie to in time of distress.*

And here note , God doth not onely raise *Hezekiah* from his Bed of sickness , but he also promiseth to adde fifteen years to his dayes. **Thus he giveth power to the faint, and to them that have no might, he encreaseeth strength ; even the youth shall faint and be weary, and young men shall utterly fall ; but they that wait on the Lord , shall renew their strength ; they shall mount up with wings as an Eagle ; they shall run and not be weary ; they shall walk and not be faint.**

And seeing it is so, then, O King, be perswaded to *wait upon God*, that so it may be a lengthning out of thy *Tranquillity* ; question with thine own Soul, **whether God hath not added to thy Dares ;** remember with thankfulness the **Hollow Oak**, with all Gods **Transactions** towards thee in that juncture of time, when an Arm of flesh failed thee at **Worcester** ; not forgetting thy safe Passage in that little Vessel that rides in thy constant view ; and when thou lookest on that , suffer me to be thy Remembrancer , to perswade thee that with **thankfulness of heart**, thou remember **whence thy Deliverance came** ; and that thou give to God a

sutable return, for that I am confident God expects from thee; and withal seriously to consider the *sad Consequences of Ingratitude*: For *Hezekiah* rendred not again according to the Benefits bestowed upon him, but his heart was lifted up; **therefore wrath was upon him, and upon Judah and Jerusalem.**

God doth not onely promise to **heal Hezekiah**, and to add *fifteen years to his dayes*, but farther he giveth **him** (according to his own request) a *Sign*, and such an one the like of which neither before nor since was known; for **most miraculously** he *alters the course of the Heavens*, for the **Sun** *who like a Bridegroom coming out of his Chamber, and rejoiceth as a strong man to run a Race*, Psal. 19. 5. is by the great Power of God **called back again** fifteen Degrees.

Whence we may take notice of the *great Condescension of the great God*, for the *satisfying his faithful ones*. And this was his dealing with *Gideon*, Judges 6. who *requires a Sign, that the Angel talked with him*, v. 20. And the Angel put forth the end of his Staff that was in his hand, and touched the flesh, and the unleavened cakes that *Gideon* had provided, and *there arose fire out of the Rock*, and consumed them.

And again, when *Gideon* by Gods Appointment was to relieve *Israel* from the hands of the *Midianites*, *Amalekites*, and the Children of the East, that were gathered together in the Valley of *Jezreel*, Judges 6. 33. *Gideon* requires a **Sign**, if God would deliver *Israel* by his hands, v. 36. And *Gideon* also propounds his own satisfaction; Behold, saith he, v. 37. *I will put a Fleece of Wool in the Floor, and if the Dew be on the Fleece onely, and it be dry upon all the Earth besides, then shall I know that thou wilt save Israel by my hand, as thou hast said*; and saith the Text, **It was so**, v. 38. *For he rose up early in the morning, and thrust the Fleece together, and wringed out of the Fleece a Bowl full of water*: Yet this will not fully satisfie *Gideon*, but he must come to the Lord, as once *Abraham* did, when he petitioned for *Sodom*, Gen. 18. **with an once more**; for *Gideon* said unto God, Let not thine anger be

be hot against me, I will speak but this once; let me prove I pray thee but this once with the Fleeces; let it now be dry onely upon the fleece, and upon all the ground let there be Dew; And God did so that night; for it was wet upon all the ground. It is good then for Souls to be single-hearted to God, that God may be satisfactory to them.

Thus having particularly discoursed of Gods merciful dealings towards *Hezekiah*; I shall now come to the words of my Text, wherein is briefly discovered *Hezekiah's unthankful behaviour to God.*

But Hezekiah rendred not again according to his Benefits bestowed upon him, but his heart was lifted up; therefore wrath was upon him, and upon Judah and Jerusalem.

And because the main drift of the Spirit in the Text is, to discover *Hezekiah's* neglect in not rendring to God, and the sad Consequences thereof; I shall therefore first consider what *Rendring* is, before I come to draw any teachable Conclusions from the Text.

Rendring, then simply so considered, is none other, but a giving to God or Man that which is their due; for so saith the Spirit, 1 Chron. 16. 19. Give unto the Lord the Glory due unto his Name; and Rom. 13. 7. Render therefore to all men their Dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour; as if he should say, Give freely to God and Man that which belongeth to them, according to the saying of the Lord Christ himself, Math. 22. 21. Give to Cesar the things that are Cesars, and to God the things that are Gods.

There is also a *Rendring* spoken of in Scripture, by way of Requital, for some Benefit bestowed, or Injury done; and this is sometimes called *Rendring*, and sometimes *Recompensing* and *Requiting*, as in that of Luke 14. 12, 14. When thou makest a Dinner, or a Supper, call not thy Friends, nor thy Brethren, nor thy Kinsmen, nor thy rich Neighbours, lest they also bid thee again, and a Recompence be made thee; — But call the Poor,

*Poor, the Maimed, the Blind, and the Halt, and thou shalt be blessed; for they cannot **Recompence** or **Requite** thee; and in 1 Tim. 5. 4. where Children and Nephews are required to **requite** their Parents; & 1 Thes. 5. 15. where it is the Advice of the Spirit, that *no man should render evil for evil to any man.**

So that there is a *Rendring* belongs to *man from man*, simply so considered, as they stand in *such or such Relations*; as *Children to Parents, Servants to Masters, Wives to Husbands, or Subjects to Princes*: And there is also a more *Respective Rendring* due to men, as they are *Benefactors*, or *better than ordinary in those Relations*; as *from a Child to an indulgent Father, from a Servant to a very bountiful Master, from a Subject to his Prince, as he is Wise & Prudentially careful, laying about him every way, for the better well-being of his Subjects*; one that *refuseth the way of Rehoboam the Son of Solomon, who threatned to make the burthens of his Subjects heavier and heavier, and to be worse to them than was his Father*, 1 Kings 12. 11. But to such an one that will **undo the heavy burthen**, and **let the oppressed go free**, according to that of *Isa. 51. 6.* I say, to *such a Father, Master and Prince*, there is a more *Tender, Respective, Affectionate Rendring due*, and that by way of *Requital*, to answer the *Love, Bounty and Care* of such a *Father, Master or Prince.*

And this is that *Rendring* in my *Text* that God expecteth from *Hezekiah*, that as he had been a *bountiful* and a *full-handed* God to him; so he expected that *Hezekiah, though a King*, should have had his *mouth filled with his Praises.*

For when the *King of Babylon sent Ambassadors to him, to enquire of the Wonder that was done in his Land*, 2 Chron. 32. 31. God expected that then he should have **shewed** the Ambassadors, how *miraculous* God had been in *delivering him from his Enemies, and recovering him; and in satisfying his Request, in causing the Sun to run retrograde, in token of the certainty of his recovery, and of the fifteen years addition to his dayes; by which means*
 God

God would have been glorified in the eyes of the Heathen; which is that that God requireth, That his People should sing forth the Honour of his Name, and make his Praise glorious, Psal. 66. 2. For also saith the Lord by the Prophet, Isa. 42. 12. Let them give glory unto the Lord, and Declare his Praise in the Islands.

A good Lesson for thee to learn, O King, that when Ambassadors are sent from foreign Princes, to Congratulate thy condition, that then thou remember before them, to glorifie that God, and set forth his Praise, who hath been so miraculously bountiful unto thee.

But Hezekiah rendred not again according to his Benefits bestowed upon him, but his heart was lifted up; therefore wrath fell upon him, and upon Judah and Jerusalem.

Quest. But here it may be demanded, when a person may be said, to render duely to God?

Ans. To this I Answer, A person may then be said to make suitable Returns, or duely to render to God, when in the Relation he standeth in, he shall as much as in him lieth Act faithfully both to God and man, according to the mind of God, whether they be Men or Women, as they stand in the Relations of Servants or Masters, Children or Parents, Wives or Husbands, Subjects or Princes: And because the subject matter of my Text is concerning Prince and People, I shall not stand to particularize the duty of the other Relations, but shall as briefly as I may, come to a discovery of what I know from the Scriptures, to be the Mind of God in those Relations that concern my Text.

And first, of the duty of a Subject to his Prince; a Subject may properly be said duely to render unto God, when according to the saying of the Lord Christ, Math. 22. 20. He doth give to Cesar the things that are Cessars, and to God the things that are Gods; when he doth that in the Worship of God that is agreeable to the Mind of God, revealed in that plain Directory, the Holy Scriptures of Truth: And when accord-

ing to that Rule also he doth *render* to his *Prince Tribute, Custom, Fear and Honour*, according to the direction of the Spirit, *Rom. 13. 7.* A more full discovery hereof is laid down in my Declaration.

And secondly, A Prince may properly be said to *render duly to God*, when he doth also *follow the direction of the same Spirit in the same Directory*; who saith, *2 Sam. 23. 3. He that Ruleth over men, must be just, Ruling in the fear of God.* This *fear of God*, is that which made good *Nehemiah*, when he was appointed *Governour over the Land of Judah*, neither he nor his *Brethren* not to eat the Bread of the Governour, *Nehemiah 5. 14.* For saith he, *v. 15. The former Governours that were before me, were chargeable to the People, and had taken of them Bread and Wine, besides forty shekels of Silver; yea, even their Servants bare rule over the People; But saith he, So did not I:* And he addeth this as a Reason, *Because of the fear of God:* And this is that which the Wise man telleth us, is the sum or substance of all that is required from Man, in the twelfth Chapter of his *Ecclesiastes*, and the thirteenth verse. Let us hear the Conclusion of the whole matter, *fear God, and keep his Commandments; for this* (saith he) *is the whole duty of Man:* and so saith the Prophet, *Micah 6. 8. He that shewed thee, O man, what is good; And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*

Princes, Rulers, Governours and Magistrates then, are required to do *that work* for which they are set up; for they are Gods Vice-gerents, set up by him for the *due Administration of Justice*, and not to be a terrour to good works, but to the evil; and are continually to attend upon that very thing, *Rom. 13. 1, 3, 4, 6.*

In that Antient History of the Succession of the *Saxon Monarchs*, page 370. It is Recorded to the yet lasting fame of *Edgar*, sometimes a King of this Island, That he was so endowed with that *Heaven-bred, and most Heroick Principle of*
the

the due Administration of Justice ; as that in his Circuits he took so strict an account of the *due Execution of his Laws* , and of the *Demeanour of his great Men* , and especially of his *Judges* , as that *he severely punished them* , as often as he found the *Execution of their Places ballanced either with bribery, or partiality* : So that (saith the Story) there was *never less Robbery, Deceit nor Oppression* , than in the Reign of this worthy King.

Therefore let me beg thee , O King , as thou tenderest thine own good , both here and hereafter , *Rule with Diligence* , and with *King Edgar* let After ages know to thy lasting Praise , that thou *hadst a delight to do thy Subjects good* , in seeking Judgement , in Relieving the Oppressed , in Judging the Fatherless , and in Pleading for the Widow , in being a terrour to Evil works , and in shewing thy self a Countenancer of them that do well. Measure thy Subjects Actions by a direct Rule : And as thou art a King over three Kingdoms , such as make much ado about their Christianity , see that their Actions be Christ-like ; for the assuming either the Title or Form of Christianity cannot do it ; for from such as have not the Power of God , there ought to be by the People of God a turning away , 2 Tim. 3. 5. For, every one that nameth the Name of Christ , is to depart from iniquity , 2 Tim. 2. 19. And it ought to be their onely care , to have their Conversation as becometh the Gospel of Christ , — striving together for the Faith of the Gospel , Phil. 1. 27. Not for the Promotion of Stage-Playes , Dancings , May-games , and Pastimes ; for Christians are to abstain from all appearance of evil , 1 Thes. 5. 22. And as Pilgrims and Strangers they are to abstain from fleshly lusts , which war against the Soul , 1 Pet. 2. 11. And the lust of the flesh , the lust of the eye , and the pride of life , is not of the Father , but of the World , and must perish with the World , 1 John 2. 16.

Be careful therefore , I beseech thee , O King , of the Actions of thy Subjects , it stands thee in hand so to do : for a

fruitful Land God turneth into barrenness, for the wickedness of them that dwell therein, Psal. 107. 34. Yea, and thou maist fare the worse for it too; For the Transgression of a Land, many are the Princes thereof; But by a man of Understanding and Knowledge, the state thereof shall be prolonged, saith the Wisest of the Sons of men, Proverb. 28. 2. O then, in the fear of him that accepteth not the person of Princes, nor regardeth the rich more than the poor, Job 34. 19. In the fear of him that leadeth Princes away spoiled, and overthroweth the Mighty; that poureth contempt upon Princes, and weakeneth the strength of the Mighty; that taketh away the heart of the Chief of the People of the Earth, and causeth them to wander in a Wilderness, where there is no way, Job 12. 19, 21, 24. In the fear of him that bringeth Princes to nothing, and maketh the Judges of the Earth, as vanity, Isa. 40. 23. In the fear of that God, that hath Done such great things for thee, be perswaded for thine own good, to render to him according to his Mercy bestowed, in seeing the Due Administration of Justice without respect of persons, that so thou mayest Relieve the poor oppressed of thy People, that of a long time have groaned under the Administration of Male-Justice.

And know, O King, that as thou art to do justly; so thou art required to love Mercy, it is that which God accepteth before Sacrifice; for so saith the Prophet, Hos. 6. 6. For I desired Mercy, and not Sacrifice, and the Knowledge of God more than Burnt-offerings; for by Mercy and Truth Iniquity is purged, and by the fear of God men depart from evil, Prov. 16. 6. For Mercy and Truth preserve the King, and his Throne is upholden by Mercy; For he that followeth after Righteousness and Mercy, kindeth Life, Righteousness and Honour, Prov. 21. 21. A good man is Merciful and lendeth, and his Seed shall be blessed, Psal. 37. 26. Yea, Blessed are the Merciful, for they shall obtain mercy, Math. 5. 7. But he shall have Judgement without mercy, that hath shewed

Shewed no mercy; And Mercy rejoiceth against Judgement, James 2. 13. The neglect of *shewing Mercy*, is that which caused the wrath of God to burn hot against *Israel* of old, *Zech.* 7. 9. For thus spake the Lord of Hosts, saying, **Execute true Judgement, and shew Mercy and Compassion** every man to his Brother, and oppress not the Widow, nor the Fatherless, the Stranger, nor the Poor; and let none of you imagine evil against his Brother in his heart: But they refused to hearken, and plucked away the Shoulder, and stopped their ears that they should not hear, &c. Therefore came a great wrath from the Lord of Hosts, v. 12.

Then be perswaded, O King, to *shew Acts of Mercy*, thou hast Objects enough to exercise it upon; and know, That pure Religion and undefiled before God and the Father, is this, **To visit the Fatherless and Widows in their Affliction**, James 1. 27. Not to make Fatherless and Widows, to bring them to Affliction. And in thy shewing Mercy, take the Advice of the Spirit of God, in *Rom.* 12. 8. To do it readily, and with **cheerfulness**.

Thou hast begun early to tread in this Way, in thy Act of Oblivion, let not the malicious endeavours of any, though never so great, pervert thy steps; for it is one of *Zions* Paths.

A Third thing that is required of thee, O King, is, That as thou art **to do Justly**, and **to love Mercy**; so also, to **walk humbly with thy God**.

But here it may be demanded, when a person may be said to walk humbly with God?

To this I Answer; A Man may then be properly said, to *walk humbly with his God*, when he goeth not before God, or without God in his Actions; but that in all his undertakings, he doth that which is required of him by God, in order to his humble obedience to God, whether it be in the *Worship and Service of God*, or in his *Actings towards men*: Thus **Enoch walked with God three hundred years**, *Gen.* 5. 22. And

Enoch walking with God, God was so well pleased therewith, as that he exempted him from the Pangs of Death ; for so saith the Text, v. 24. And Enoch walked with God, and was not; for God took him : Enoch walked with God faithfully ; for without Faith it is impossible to please God , Heb. 11. 6. And we find him so Recorded in that Catalogue of faithful ones, Heb. 11. 5. By Faith Enoch was translated , that he should not see death, and was not found, because God had translated him ; and before he was translated , he had this Testimony, That he pleased God.

Thus Noah also walked with God , Gen. 6. 9. And when a World of wicked Men and Women , for their ungodliness must be drowned ; the Lord said unto Noah, Come thou, and all thy House into the Ark ; for thee have I seen Righteous before me in this Generation, Gen. 6. 1.

Thus also Zacharias and Elizabeth, the Father and Mother of John the Baptist, walked with God, Luke 1. 5, 6. Who were both Righteous before God, walking in all the Commandments and Ordinances of the Lord, blameless.

So that I say, To walk humbly with God, is to follow God fully in all his Laws, Statutes, Ordinances, and Appointments.

And thus the Church and People of God, are required to be Followers of God, as dear Children, Eph. 5. 1. That as Children are to follow the Directions and Appointments of their Earthly Parents ; so Gods People should follow the Directions and Appointments of their Heavenly Father ; and should walk in the foot-steps of the Flock of God, gone before ; who run neither before nor without God ; but with the Prophet David, Psal. 119. 32. in the Lawes, Statutes, Ordinances and Appointments of God : Thus they walked humbly with their God. So that this is that which I would willingly lay before thee , O King ; and also beg and entreat thee for thine own good, seriously to consider of , That to walk humbly with God, is not to walk in any way , but in that which is well-pleasing to God, in that way which is by himself directed , for his to walk in ;
for

for persons *cannot be said to be no more Forreigners & Strangers, unless they become fellow Citizens with the Saints, and of the Household of God; being built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief Corner-stone, Eph. 2. 19, 20. By which means onely, they grow up an Holy Temple in the Lord, in whom they also are builded together for an Habitation of God, through the Spirit, v. 21, 22.*

Then consider thy standing, O King, and with *Hezekiah* purge out the filthiness of thy Holy Things, in order to thy walking *humbly with thy God*; in order to thy **Rendring Due-ly to God**, for thy great Mercies received, considering the *danger of not Rendring.*

For *Hezekiah* rendred not again according to the Benefit done unto him, for his heart was lifted up; **therefore wrath was upon him, and upon Judah and Jerusalem.**

Thus having shewed in some measure the Occasion of the words of my Text; I shall now come to the handling of the words themselves.

But *Hezekiah* rendred not again according to the Benefit done unto him, for his heart was lifted up; therefore there was wrath upon him, and upon *Judah and Jerusalem.*

The words in themselves contain these four Particulars.

1. Gods Benefits bestowed upon *Hezekiah*.
2. *Hezekiah's* Unthankfulness to God.
3. The Reason of *Hezekiah's* Unthankfulness.
4. The sad Consequences of his Unthankfulness.

1. Gods Benefits bestowed upon *Hezekiah*, in these words, **According to the Benefit done unto him.**

2. *Hezekiah's* Unthankfulness to God, in these words, **But *Hezekiah* rendred not again.**

3. The Reason of *Hezekiah's* not rendring, in these words, **For his heart was lifted up.**

4. The sad Consequences of *Hezekiah's* not rendring.

And

And they are two fold; and implied in these words :

1. **Therefore there was wrath upon him ; And**
2. **Upon Judah and Jerusalem.**

But *Hezekiah* rendred not again according to the Benefit done unto him, for his heart was lifted up ; therefore there was wrath upon him, and upon *Judah* and *Jerusalem*.

Thus having laid down the *Occasion* of the words of the **Text**, and the *Particulars contained in the Text* ; I shall now proceed to lay down, what *teachable Conclusions may be drawn from the Text* ; which are these three :

1. **That God requires suitable Returns for Benefits bestowed, though from the greatest of Men or Nations; upon the neglect whereof, God punisheth without respect of persons.**

2. **That many times God punisheth a People , for the miscarriages of their Governours , whether in Church or State, or in a particular Family.**

3. **That outward enjoyments many times do so affect the heart of man, as that they lift it up, even to the forgetting of God, and to their own ruine.**

To the first of these , **That God requires suitable Returns for Benefits bestowed, though from the greatest of Men or Nations; upon the neglect whereof, God punisheth without respect of persons.**

King *David* , I presume , was well acquainted with the Truth of this Assertion, which made him so earnestly enquire, what he should render to God, in *Psal. 116.* after a full Declaration of what God had particularly done for his Soul ; he cryeth out, v. 12. *What shall I render to the Lord , for all his Benefits bestowed upon me ?* And in v. 13. and 14. he gives in his Resolution, *I will, saith he, take the Cup of Salvation, and call upon the Name of the Lord ; I will pay my Vowes unto the Lord now , in the presence of all his People ;* and in *Psal. 58. 12.* *These Vowes are upon me , O God, I will render Praises unto thee.*

But for the proof of this point; consider; *Nebuchadnezzar* King of *Babylon*, who dreamed a Dream, which to him was very terrible; insomuch, That *his spirit was troubled*, and *his sleep brake from him*, Daniel 2. 1. Then the King commanded to call the *Magicians*, and the *Astrologers*, and the *Sorcerers*, and the *Caldeans*, to shew the King his Dream; to whom he promised great Rewards, if they could shew him the *Dream*, and the *Interpretation* (for it was gone from the King) But if they could not, then he threatned death to them, and ruine to their Houses, v. 6, 7, 8, 9. The which they could not do; and thereupon a *Command* went out from the King, to *slay them*: The Executioners of whose Will sought Daniel and his Fellows also to slay them. Then Daniel enquired of *Arioch* the Captain of the Kings Guard, the Reason of the hastiness of the Decree from the King, who telling him the matter, Daniel went in to the King, and desired time that he might shew the King both the *Dream*, and the *Interpretation*; the which being granted, he suddenly after came and told it the King, v. 31. *Thou, O King, sawest, and behold a great Image*; this great Image, whose brightness was excellent, stood before thee, and his form was terrible.

This Images Head was of fine Gold, his Breast and his Armes of *Silver*, his Belly and his Thighs of *Brass*, his Leggs of *Iron*, his Feet part of *Iron*, and part of *Clay*; Thou sawest till that a *Stone* was cut out without hands, which smote the Image upon his Feet, that were part of *Iron* and part of *Clay*, and brake them to pieces.

Then was the *Iron*, the *Clay*, the *Brass*, the *Silver*, and the *Gold* broken to pieces together, and became then as the Chaff of the *Summer Threshing-floors*, and the wind carried them away, that no place was found for them; and the *Stone* that smote the image, became a great Mountain, and filled the whole Earth. This is the Dream (said Daniel) and I will tell the Interpretation thereof before the King.

THOU O King, art a King of Kings, for the God of

Heaven hath given thee a Kingdom, Power, and Strength, and Glozy; and wheresoever the Children of men dwell, the Beasts of the Field, and the Fowls of the Heaven hath he given into thine hand, and hath made thee Ruler over them all; Thou art this Head of Gold.

By all which we see, that God had done very much for Nebuchadnezzar, and made him **King of Kings**, and **higher than all the Kings** of the Earth: Yet when Nebuchadnezzar rendreth not to God according to the Benefits bestowed, God takes him down from all his Pomp; when Nebuchadnezzar forgot God that made him so **great**, and begins to Sacrifice to his own Net, as he did Dan. 4. 30. For said the King, *Is not this Great Babylon, that I have builded for the House of my Kingdom, by the Might of my Power, and for the Honour of my Majesty?* Thus whilst he was *glorifying in himself*, instead of *glorifying God*, God takes him down; for so saith the Text, v. 31. *Whilst the word was in the Kings mouth, there fell a voice from Heaven, saying, O King Nebuchadnezzar, to thee it is spoken, the Kingdom is departed from thee, and they shall drive thee from men, and thy dwelling shall be with the Beasts of the Field; they shall make thee to eat grass as Oxen, and seven times shall pass over thee, until thou know that the Most High Ruleth in the Kingdom of men, and giveth it to whom he will;* and saith the Text, v. 33. *The same hour was the thing fulfilled upon Nebuchadnezzar.* So that in him we see the Assertion made good, **That God requires suitable returns for mercies bestowed, though from the greatest of Men or Nations.** This man was so great, as that there was none greater; for he was over *All*, not a King over some few Countries, or an Emperour over seven Nations, but a Monarch, one that had an *unlimited* and an *universal* Power, v. 36. Yet when he comes to *walk contrary to God*, God *walks contrary to him*; when he refuseth to *glorifie God*, God will be glorified upon him.

The like we may see in King Saul, 1 Samuel 15. The Pro-
phet

phet Samuel came to him, and appointed him his work from God; and in his so doing, he first layes before him *what God had done for him*; and giveth it in as a Reason, why Saul should perform the Will of God; for saith he, v. 1. *The Lord sent me to Anoint thee to be King over his People, over Israel; therefore hearken thou unto the voice of the Word of the Lord*; Thus saith the Lord, I remember *what Amalek did to Israel, how he laid wait for him in the way, as he came up out of the Land of Egypt*; now go and smite Amalek, and utterly destroy All that they have, and spare them not, but utterly destroy both Man and Woman, Infant and Suckling, Ox and Sheep, Camel & Ass. Amalek lay in wait, to have destroyed Israel; now God takes Israels Cause in hand, and Amalek must be utterly cut off. It is good for the People of God, to let God alone with his own Work; for vengeance is mine, and I will repay it, saith the Lord, Rom. 12. 19. And Gods time is the best time to revenge in; for so saith the Lord by his Prophet, Zephaniah 3. 8. Wait ye upon me, until the day that I rise up to the prey; for my Determination is, to gather the Nations, that I may assemble the Kingdoms, to pour upon them mine Indignation, even all my fierce Anger; for, All the Earth shall be devoured with the fire of my Jealousie: for, saith the Prophet, It is the day of the Lords Vengeance, and the year of Recompences, for the Controversie of Zion, Isa. 34. 8. And saith the Lord, I am jealous for Jerusalem and for Zion, with a great jealousy, Zachar. 1. 14. For precious in the sight of the Lord, is the Death of his Saints, Psal. 116. 15. and Psal. 9. 12. When he maketh Inquisition for blood, he remembereth them, and forgetteth not the Cry of the humble.

Had Israel been the Revenger of his own quarrel, it had not made so much for Israels comfort, neither would Amalek have had his deserved due; Israel might have under-done the Work; for Israel knew not the bent of Amaleks spirit, so well as he that took the Work in hand; for God sees not as Man sees, Man onely knows the outward act, but God also the intention

and *thought of the heart* : God without all Question knew that *Amalek* intended the utter ruine of *Israel* ; and therefore *Amalek* must be utterly destroyed : For God is a Righteous God , and commonly deals with men by the **Law of Retaliation** ; for *Adoni-bezek* said , *Threescore and ten Kings having their Thumbs and their great Toes cut off , gathered their Meat under my Table ; as I have done , so God hath Done to me* , Judges 1. 7. And *Nathan* said unto *David* , 2 Sam. 12. 9. *Thou hast done evil in the sight of the Lord , thou hast killed Uriah the Hittite with the Sword , and hast taken his Wife to be thy Wife ; now therefore the Sword shall never depart from thine House , &c. And I will take thy Wives before thine eyes , and give them to thy Neighbour , and he shall lye with them in the sight of the Sun ; for thou didst this secretly , but I will do this before all Israel , and before the Sun.* And the Prophet *Samuel* also said unto *King Agag* , 1 Sam. 15. 33. *As thy Sword hath made Women Childless , so shall thy Mother be Childless among Women ; and Samuel hewed Agag in pieces before the Lord.*

It is good for men then in all their undertakings , to do to others , as they would have others to do unto them : And this is that golden Rule , that the Lord Christ himself layes down , Math. 7. 12. *All things whatsoever ye would that men should do unto you , do ye even so unto them ; for this is the Law and the Prophets* : And that he might the better bespeak his People to a strict Observation of this Lesson , he requires them in the first and second verses , *Not to judge , lest they be judged ; for saith he , with what judgement ye judge , ye shall be judged ; and with what measure ye met , it shall be measured to you again* : The perfect Law of Retaliation.

I am the willinger to say the more to this , though I am upon a digression , because , if possible , I might keep others from transgression ; for there are many in this our day , I know , that are ready and willing to run head-long to the ruine of the People of God here , though it be to the ruine of their own
Souls

Souls hereafter, and that to Eternity; for so saith the Lord Christ himself, Math. 25. 41. Then shall the King say to them on his left hand, Depart from me, ye cursed, into Everlasting fire, prepared for the Devil and his Angels; for when I was an Hungry, ye gave me no Meat; I was Thirsty, and ye gave me no Drink; I was a Stranger, and ye took me not in; Naked, and ye clothed me not; Sick, and in Prison, and ye visited me not; for, inasmuch as ye did it not to one of these little ones, v. 45. or the least of these my Brethren, ye did it not unto me, v. 40.

Whence I would have all *persecuting spirits* to take notice, That if **Christ at that great day will be so strict upon men,** for omitting the doing of that good, that they might have done to the **People of God;** that he will be far more **stricter with them,** for doing **Acts of violence against them;** for God is very tender of his People, however men esteem of them; and so saith the Prophet, *Zach. 2. 8. He that toucheth you, toucheth the Apple of mine eye.* God hath been Eminent in his Judgements of late dayes: And therefore let all *persecuting spirits,* **hear, and fear, and tremble,** for the Lord will appear mightily for his People.

But to return to our matter: King *Saul* being fully Commissionated for this work of *Amaleks* destruction; and being perswaded to the faithful performance thereof by *Samuel,* upon the account of what Benefits God had done for him; yet *Saul* rendered not according to the Benefits bestowed upon him; & therefore he was looked upon as a *Rebel against God,* 1 Sam. 15. 23. In that he saved the best of the Sheep and Oxen, and King *Agag* alive; and this caused God to rend the Kingdom from him, v. 28. And this is that, together with his going to the Witch of *Endor,* that also cost him his life; for so saith the Text, 1 Chron. 10. 13. *So Saul died for his transgression, which he committed against the Lord, even against the Word of the Lord, which he kept not; and also for asking Council*

of one that had a familiar spirit, to enquire of it: So that in *Saul* also we see the *Affertion* made good, that God requires fuitable returns for Benefits bestowed, though from the greatest of Men or Nations; upon the neglect whereof, God punisheth without respect of persons.

It is neither the *Name*, *Dignity* nor *Power* of the greatest of *Kings*, that can exempt them from the sin-revenging hand of God; for *Tophet* is ordained of old, saith the Prophet; *Isaiah* 30. 33. yea, for the King it is prepared, he hath made it deep and large, the pile thereof is fire and much wood; the Breath of the Lord like a stream of Brimstone doth kindle it.

Neither is it the greatness of a Nation or a People, that can excuse them, if they be found sinning against God; witness *Israel* of old, a Nation like the Sands on the Sea shore, or as the Stars in the Firmament for number; yea, the Lords Portion; for so saith the Text, *Deut.* 32. 9. The Lords People are his Portion, *Jacob* is the Lot of his Inheritance; the Vineyard that his own right hand hath planted, *Psal.* 80. 15. Such as in their day had the highest Priviledges of any Nations under the Heavens; for so saith the Prophet *David*, *Psal.* 147. 19, 20. He shewed his Word unto *Jacob*, his Statutes and his Judgements unto *Israel*, he hath not dealt so with any Nation: And as for his Judgements, they have not known them; yet for all this, by reason of Gods sin-revenging hand upon them, the Apostle *Paul* takes up a great Lamentation, *Rom.* 9. the beginning, and tells us, That he could wish himself, that he were accursed from Christ, for his Brethrens sake, concerning the flesh; who, saith he, are *Israelites*, to whom pertaineth the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promises; whose are the Fathers, and of whom concerning the flesh, Christ came.

Yet notwithstanding all these high Priviledges, the Prophet is sent to them with a Message from the Lord, *Isaiah* 6. 9, 10. Go, saith the Lord, and tell this People, Hear ye indeed, but

but understand not ; and see ye indeed, but perceive not ; make the heart of this People fat, and make their ears heavy , and shut their eyes ; lest they see with their eyes , and hear with their ears, and understand with their hearts, and convert, and be healed.

And what's the Cause of all this, may some say ?

Ans. The Prophet that was sent on this Message , with other of the Prophets , will give a perfect answer , and tell you, **That Israel did not render unto the Lord according to his Benefits bestowed ; and therefore wrath was upon them from the Lord : for God had planted them a noble Vine, wholly a Righteous Seed ; but they were turned into the degenerate Plant of a strange Vine unto him , saith the Prophet , Jeremiah 2. 21. And the Prophet Isaiah sings the same Song , Isaiah 5. 1, &c. Now will I sing , saith he , to my well Beloved, a Song of my well Beloved touching his Vineyard. My well beloved hath a Vineyard in a very fruitful Hill, and he fenced it and gathered out the stones thereof , and planted it with the choicest Vine ; and he Built a Tower , and set a Winepress therein , and he looked that it should bring forth Grapes , and it brought forth wild Grapes. V. 7. The Vineyard of the Lord of Hosts , is the House of Israel, and the Men of Judah , his pleasant Plant ; and he looked for Judgement , but behold, Oppression ; for Righteousness, but behold, a Cry.**

And therefore God calls themselves to Judge the Cause , v. 3. **And now, O Inhabitants of Jerusalem, and men of Judah, Judge, I pray you, between me and my Vineyard, What could have been done more to my Vineyard, that I have not done in it ? And now, saith he, Go to, I will tell you what I will do to my Vineyard, I will take away the Hedge thereof, and it shall be eaten up ; and break down the Wall thereof, and it shall be troden down ; and I will lay it waste, it shall not be pruned nor digged ; but there shall come up Briers and Thorns. And for these Mis-actings of theirs, the Lord by his Prophet, Isaiah 1. 2. takes up a great complaint**

plaint, saying, *Hear O Heavens, and give ear O Earth;* for the Lord *hath spoken, I have nourished and brought up Children, and they have rebelled against me; the Lord knoweth his Owner, and the Lord his Masters Crib; but Israel doth not know, my People do not consider: Ah! sinful Nation, a People laden with Iniquity, a Seed of Evil-doers, Children that are Corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel to anger, they are gone away backward: By Reason whereof, we see the Lord looks upon their Holy Duties as nothing, even as vanity; and their burning of Incense, an abomination unto him.*

Whence we may note, That though men be in the *Perfect and Real Way of God*, as to his *Worship*; yet, if they do *not render to God*, if their *Conversation* answer not their *Profession*, the *best* of their *Worship* is but *vain and abominable in Gods sight*; and such as God is *weary to bear*, Isa. 1. 14. And such persons are looked upon as **Enemies to the Crosse of Christ**, Phil. 3. 18. And God looked upon them to be *so to him*; and such as he will *not long be burthened withal*; for so saith the Prophet, *Isaiah 1. 24. Thus saith the Lord of Hosts, the Mighty One of Israel, Ah! I will ease me of mine Adversaries, I will avenge me on mine Enemies*; And we find this *threatning* was *made good upon them*, Zach. 7. 13, 14. Therefore, saith the Prophet, *it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear; but I scattered them with a Whirle-wind among all the Nations whom they knew not, &c.* and so they continue a scattered people to this very day. So that we see the Assertion made good in them also, *That God requires suitable Returns for Mercies bestowed, though from the greatest of Men and Nations; upon the neglect whereof, God punisheth without respect of persons.*

So that we see the Point fully proved upon *Nebuchadnezzar and Saul*, two Great and Potent Kings; and also upon *Israel*,
the

the *greatest* of *Nations*, and that not onely upon the account of *multitude*, but also the *greatest Priviledged Nation under the Heavens*.

I shall not spend time to lay down the Reasons of the Point; but in a word shall say what the Lord Christ saith, *Luke 12. 48. To whom much is given, of him shall be much required.*

And so I shall come to some Uses, that may be made of the Point.

For, as *Practice* is the very life of *Profession*, So the *Uses* of a Sermon, being well applyed, become words spoken in season; which the Wise Man saith, Are like Apples of Gold in Pictures of Silver, *Prov. 25. 11.*

And seeing it is so, that God requires suitable Returns for Benefits bestowed; upon the neglect whereof, **God punisheth**, &c.

This then may serve for a Use to great ones; and first, to thy self, O King, to Exhort thee in the Name and Fear of God, seriously to consider particularly what God hath done for thee, how God hath preserved thee both abroad and in this Land of thy Nativity; and let me humbly beg thee once again, seriously to consider the Hollow Oak, and that little Vessel which rides in thy constant view, and those that were acting in and by them, for thy personal preservation (the which, if report be true, thou hast in a great measure already done, which is every commendable) But this is that, O King, that I am chiefly pleading for, that thou wouldst endeavour to look **through and beyond them, even to the Finger and Power of that God that wrought in and by them**; not onely for thy Temporal, but also (if thou beest not wanting to thy self) for **thy Eternal preservation**, if thou dost make *suitable Returns to him*, that so *wrath may not follow*.

To this purpose, consider *every one of thy Thoughts and Intentions*, and examine them *before* thou put them into *action*, see whether they tend to a *suitable Returning to God*, for such great Benefits *received from God*, or not. And

And if *this*, O King, be the *bent* of thy Spirit, and thy continued practice, I can assure thee from the Word of the Lord, that it will be a lengthning out of thy Tranquillity; for so saith the wisest of men, by the assistance of the Eternal Spirit, Prov. 16. 7. *When a mans wayes please the Lord, he will make even his Enemies to be at peace with him*; and not onely so, but thou shalt also have a Benefit hereafter, and that to Eternity; for so saith the Lord by the mouth of a King, Psal. 50. 23. *Who so offereth praise, glorifieth me, and to him that ordereth his Conversation aright, will I shew the Salvation of God.*

And secondly, O King, seeing many Great Ones in this Nation have had a great share in the Benefits God hath bestowed upon thee; this may serve for a Use of Exhortation also to them, to perswade them to consider seriously what God hath done for them in doing for thee; and farther to examine what suitable Returns they have already made, and what Rendrings they intend to make to God, for such great Benefits bestowed.

I desire to urge this the rather, because I see many of their Coaches standing daily, where I fear they cannot duely render to God according to such Mercies bestowed; and therefore I shall desire to discharge my Conscience to them, in letting them know, that without Holiness no man shall see the Lord, Heb. 12. 14. and without Faith it is impossible to please God, Heb. 11. 6. Which Faith comes by hearing, and hearing by the Word of God, Heb. 10. 17. and not by hearing scurrility in Stage-playes, May-games and Pastimes: Consider O ye Great Ones, that are guilty of such actings; and know, that God requires other things from you; and make suitable Returns to God, lest God return his Judgements with Indignation, and so the last be worse than the first: for we usually say, that Relapses are dangerous, and many times prove worse than the first distemper.

Thirdly, Seeing God requires suitable Returns for Benefits bestowed, though from the greatest of Men or Nations; upon the neglect whereof, God punisheth without respect of persons.

This then may **also** serve for a Use of *Exhortation* and *Examination* to this Nation, considered as a Nation: And as some have said, *They* (to wit) *the Nation* was a *Body without a Head*; meaning, they were without a *King*; for the King is the Head, or Supream, 1 *Pet.* 2. 13, 14. according to that of *Samuel* also to *Saul*, 1 *Sam.* 14. 17. And *Samuel* said to *Saul*, When thou wast little in thine own sight, wast thou not made the *Head* of the *Tribes of Israel*? And the Lord anointed thee *King over Israel*, &c. So that now, O *England*, thou canst not so complain, for by a *miraculous hand* thy *Head* is restored to thee again; examine thy self now what *Benefit* thou hast received; and also, how thou art bettered thereby: Dost thou render to God according to his *Benefit* bestowed? Art thou grown more *Holy* than thou wast? Or rather, art thou not grown openly *prophane*, out of a sense of Gods Great Love to thee? Dost thou rejoice before the Lord with trembling? Or rather, is not thy rejoicing such, as that it would and doth, even make a truly *Regenerate Soul*, tremble to behold it? Art thou rendring to God, for bringing this great Design about without *shedding of blood*? Or rather, is not thy *Behaviour* such, as suddenly may cause God to open another *Vain* to the *Effusion* of thy blood, even to the *Confusion* of thy face? Art thou rejoicing, that the *Sword* in all visible probability is now *sheathing* again? And is not that rejoicing such, that may justly cause God to *Command* it to run through thy *Borders* a second time?

Art thou *humble* before thy God, O *England*, out of a Consideration of thine own *unworthiness*, and of Gods Great Love to thee in these things? Or rather, art thou not grown more *haughty*? And may not the Lord take up a *Complaint* against Thee and thy *Daughters*, O *England*, as once he did against his People of old? *Isa.* 3. 16. and say to *England*, and in special to *London*, **Because thy Daughters are haughty, and walk with stretched out Necks, and wanton Eyes, walking and mincing as they go, and making a tinkling** their

their feet : *Therefore the Lord will smite with a Scab the Crown of the head of the Daughters of England ; and the Lord will discover her secret parts in that day ; or when the Lord shall say so to England , then will he take away the Bravery of their tinkling Ornaments about their feet , and their Cauls , and their round Tiers like the Moon , and the Brackets , and the Buffers , the Bonnets , and the Ornaments of the Leggs , the changeable Suites of fantastical attire ; and instead of their sweet Powders , a stink ; instead of a Girdle , a Rent ; instead of their crisped and well-set Hair , Baldness ; and instead of a Stomacher , a girding of Sack-cloth ; and Burning instead of Beauty ; and cause a second time their Men to fall by the Sword , and their Mighty in War ; for England is full of distempers ; so that God may justly say of her , as once he said of Israel , Isa. i. 6. From the sole of the foot , even unto the head , there is no soundness in it , but wounds , and bruises , and putrified sores ; they have not been closed , neither bound up , nor mollified with Ointments ; for the Judgements nor the Mercies of God , have neither allured nor restrained them from their iniquities , but to this very day she hath her Tinpenney of Pride , being also full of the Dropfical humours of all abominations , and and yet in a deep consumption of all true Piety , Pitty , Penitency , Patience and Purity ; by which means she is become very Perverse , Peevish , Prophane and Pittiless.*

Therefore , O England , consider what God after all his Judgements and Mercies requireth of thee ; and for the time to come , meet thy God with suitable Returns , lest God meet thee again , in some or all his three fierce Judgements , Sword , Pestilence or Famine ; either to thy speedy rooting out , or thy consuming lingring ruine. Consider what I say , and the Lord make thee Wise.

And secondly , Seing it is so , That God requires suitable Returns for Benefits bestowed , though from the greatest of Men or Nations , &c.

This then may serve for a Use of *Reproof* to all, from the Highest to the Lowest, from him that *sitteth upon the Throne*, to him that *grindeth at the Mill*; even to the **hewer of Wood** and **Drawer of Water**; to all that have *received*, and have not duly *rendred*, to such who like the Swine under the Acorn Tree, have greedily swallowed down all the Benefit that comes *from God*, never so much as once looking to God, nor to him that sends them; and to say Truth, it fares generally with men as with those Leapers, *Luke 17. 17.* where ten were cured, and but one found to return praise; and indeed it is ten to one, whether men generally know it really to be their duty, or not; therefore I shall commend this Use to all that have not rendred, and shall let them know in the words of Solomon the Wise, *That he is in the Way of Life that keepeth knowledge; whilst he that refuseth reproof, erreth, Pro. 10. 17.* For he that hateth reproof, is **brutish**, *Prov. 12. 1.* And **Chame** shall be to him that refuseth instruction; whilst he that regardeth reproof shall be honoured, *Pro. 13. 18.* And therefore I shall desire all, seriously to consider the danger of not Rendring.

For *Hezekiah* rendred not again according to the Benefits bestowed upon him, but his heart was lifted up; **therefore wrath fell upon him, and upon Judah and Jerusalem.**

And so I shall pass to the next teachable Observation.

2. That many times God *punisheth* a People for the *misdoings* of their *Governours*, whether in Church, State or particular Families.

For the proof of which point, let us consider King *David*, who as to the integrity of his inward man, was upright before God; therefore we have this Testimony of him, *That he was a man after Gods own heart, 1 Sam. 13. 14.* Yet this integrity of his was accompanied with some imperfections, which caused **Gods wrath to burn hot against his People**, as we may read, *2 Sam. 24. 1.* For King *David* by the instigation of that *Enemy of mankind*, was moved to number his People, by which means the wrath of God was kindled against Israel;

for so saith the Text, 2 Sam. 24. 1. *And again the Anger of the Lord was kindled against Israel; and He moved David against them to say, Go number Israel and Judah.*

Quest. But here it may be asked, How I prove this to be done by the perswasion of that Evil One, seeing the Text doth not in so many words say so?

Ans. To which I Answer; The Text in 2 Sam. 41. 1. nor in any other part of the Chapter, doth not in so many words prove it; but if according to the teaching of the Apostle Paul, 1 Cor. 2. 13. *We compare Spiritual things with Spiritual;* the Holy Ghost will make a clear Discovery; for compare this, 2 Sam. 24. 1. with, Chron. 21. 1. we shall find this, *He that moved David* in this, 2 Sam. 24. 1. is that *Enemy of mankind*, that *Evil One*, or Satan; for so saith the Text, 1 Chron. 21. 1. *And Satan stood up against Israel, and provoked David to number Israel.*

Quest. But here it may be farther demanded, What was *Israels* sin, seeing *Israel* smarted, what had *Israel* done?

Ans. I Answer; *Israel* was not at this time (as we read of) *acting in any gross or known sin*; yet *Israel* must be punished: Which proves our Assertion to be true, That God many times punisheth a People for the misdoings of their Governors, &c.

Quest. What then was *Dauids* sin, may some say?

Ans. I Answer; *Dauids* sin lay in numbring the People; for so saith the Text, 1 Chron. 21. 7. And God was displeased at this thing; therefore he smote *Israel*.

Quest. Was the numbring of the People then the onely Cause, that moved God to slay with the Plague threescore and ten thousand? as we read v. 14.

Ans. Yea, so saith the Text, v. 17. For *David* said unto God, *Is it not I that Commanded the People to be numbrized? Even I it is that have sinned and Done evil; But as for these sheep, What have they done? Let thy hand, I pray thee, be on me and on my Fathers House, but not on thy People, that they should be punished.*

Quest.

Quest. Is it so dangerous a thing then *to tell over, or number the Peoyle*, may some say?

Ans^r. I Answer; That to tell over or number the People, simply so considered, is not sin; for then it were a sin for *Joshuah* to *number the People*, *Joshuah* 8. 10. Or to number the eleven, *Acts* 1. 26. who were numbred, *For they gave forth the Lots, and the Lot fell upon Matthias, and he was num- bzed with the eleven.*

But to number the People, so as to *put confidence in an Arm of flesh*; to number the People so as to *depart from the Lord*; *this is an accursed thing*; for so saith the Prophet, *Jer.* 17. 5. *Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his Arm, and whose heart departeth from the Lord*: And **this** I humbly conceive might be *Dauids* sin; for if we cast our eye but into *1 Chron.* 20. we shall find *Joab* the Captain of *Dauids* Host destroying the Countrey of the Children of *Ammon*, and *Rabbah*, and slaying three Giants, in three several Overthrows of the *Philistines*; and the Devil knoweth right well how to make his Advantages.

He knew, that God was *jealous* of his Honour; and if he could but work up *David* to put confidence in an Arm of flesh, or to give glory to the multitude of his Armed men; this was an advantage good enough against *Israel*; this was that which would cause God to weaken his strength, by taking them away, and have a Controversie with them: And thus God doth in Mercy to his People, when they begin to put confidence, or set their hearts upon Creature comforts, God is then ready to take them away; and thus God is said, to hedge up their way with Thorns, *Hof.* 2. 6, 7. And to make a Wall that they shall not find their way; and they shall follow after their Lovers, but shall not overtake them, they shall seek after them, but not find them; for saith the Prophet, *Isa.* 57. 13. The wind shall carry them away, vanity shall take them.

We may see this Assertion farther proved in the *Egyptians*, in those ten Plagues that came upon them, for the hardness of the

the heart of Pharaoh their King; What misery did they endure in that weeks time of the waters of the Rivers being turned into Blood? Exod. 7. 20, 27. What did they endure by reason of the Plagues of Frogs, Lice and Flies? Exod. 8. 3, 17, 24. in those Plagues of Murrion and Hail? Exod. 9. 2, 10, 23. in those Plagues of Locusts, & Darknes? Exod. 10. 4, 22. and in the Death of all their first-born, both of Man and Beast? Exod. 12. 29.

The like we may see threatned against Israel of old, by reason of the misdoings of their Princes, Judges, Priests and Prophets, Micah 3. 9. *Hear, I pray you (saith the Prophet) ye Heads of the House of Jacob, and Princes of the House of Israel, that abhor Judgement, and pervert all Equity, v. 10. That build up Zion with Blood, and Jerusalem with Iniquity, v. 11. The Heads thereof judge for Reward, and the Priests thereof teach for Hire, and the Prophets thereof Divine for Money; like the Priests and Prophets of England at this day; and they likewise, as those of old, will lean upon the Lord, and say, Is not the Lord among us, no evil can come upon us? But though they say thus; What saith the Prophet? Therefore shall Zion for your sake be plowed as a Field, and Jerusalem shall become heaps, and the Mountain of the Lords House, as the high places of the Forrest.*

So that we may see, That for the misdoings of Churchmen, that teach for Hire, and divine for Money; Zion or the Church, shall be punished, yea plowed as a Field, and laid waste, and the Mountain of the Lords House become as the high places of the Forrest; As well as for the perverting of Judgement & Equity by the Princes & Judges, Jerusalem, or the Kingdom, shall become heaps; for *there will be a scattering of the Sheep, for the negligence of the Shepherd; yea, so saith the Prophet, Jer. 10. 21. For the Pastors are become brutish, and have not sought the Lord; therefore they shall not prosper, and all their Flock shall be scattered.* And so saith the Lord Christ by John the Revelator, speaking

ing to the Angel, or the Pastor of the Church of *Ephesus*, Rev. 2. 5. Remember (saith he) from whence thou art fallen, and repent, and do thy first work, or else I will come unto thee quickly, and will remove thy Candlestick out of his place, except thou Repent.

As if he should say, Thou art the Light of the Church, and the Feeder of the Flock; the Church or People, are the Candlestick that upholds thee, and the Flock that employes thee, and unless thou repent of thy **deadness**, thy **dulness**, thy **drowsiness**, thy **coldness**, thy **carelessness**, and thy **carnality**, I will suddenly remove thy Candlestick, I will soon disperse the Flock; And then, what will become of thee? who wilt thou feed? who wilt thou light? Thy Talent will then be under a Bushel, and not on a Candlestick, to give light to those that are in the House.

This Assertion we may also see made good in or upon private Families.

That God many times punisheth a People for the misdoings of their Governours, whether in Church, State, or particular Families.

When Abraham was journeying into Egypt with his Wife Sarah, being driven thither by a Famine, Gen. 12. he said unto Sarah his Wife, v. 11, &c. Behold now, I know that thou art a fair Woman to look upon; therefore it shall come to pass when the Egyptians shall see thee, that they shall say, This is his Wife, and they shall kill me, but they will save thee alive; say I pray thee, thou art my Sister, that it may be well with me for thy sake, that my Soul may live because of thee.

Whence by the way we may note; First, That Famine and outward distresses possibly may attend the dearest of Gods Children; for we see Abraham that friend of God, was driven into Egypt by reason that the Famine was grievous in the Land v. 10.

And secondly, That the fear of the loss of life, may stand Israel the nature of true Faith; for Abraham the Father of the fers, and the

said, When the *Egyptians* shall see thee, they will say, this is his Wife, **and they will kill me**; therefore say, thou art my Sister: And *Paul* the Apostle, a faithful Soul, whose life being laid wait for, **was let down by the Wall in a Basket**, Acts 9. 25. Yea, the *Lord Christ himself* **refused to walk in Jury, but walked in Galilee**, because the *Jewes* sought to kill him, John 7. 1.

But to our Matter, upon *Abrahams* saying, that *Sarah* was his Sister, v. 19. and upon the Commendations of *Sarah* to *Pharaoh* by his Princes; *Sarah* was taken into *Pharaohs* House, and *Abraham* was well entreated by *Pharaoh* for *Sarahs* sake, v. 15, 16.

Yet the *Lord* **plagued Pharaoh and his House with great Plagues**, because of *Sarah*, *Abrahams* Wife, v. 17. *Pharaoh* sins, and that ignorantly too, in taking *Abrahams* Wife into his House; for so saith the Text, v. 18. For *Pharaoh* called *Abraham*, and said, What is this that **thou hast done** unto me? **Why didst thou not tell me she was thy Wife?** **Why saidst thou she is my Sister?** So I might have taken her to me to Wife.

Though *Pharaoh* sins, I say, and that ignorantly too, as it is clear he did; yet **his House must be plagued with great Plagues**.

Whence by the way, I would have all to take notice, That it is not ignorance that will excuse or shroud, neither the meanest nor the greatest of men, from the sin-revenging hand of God.

And secondly, That God takes special care for his faithful ones, so as that he will not respect persons when they evilly entreat them; for so saith the Prophet, *Psal.* 115. 14, 15. He suffered no man to do them wrong; yea, he reprobated Kings for their sake; saying, Touch not mine Anointed, and do my Prophets no harm.

And thus as *Abraham* was travelling towards the South they *Stretey*, whilst he sojourned in *Gerar*, the Lord reprobated And so also, King of *Gerar*, for his sake, Gen. 20. For
Abra-

Abraham (again) said of *Sarah* his Wife, she is my Sister; and *Abimelech* King of *Gerar* sent and took *Sarah*, v. 2. But God came to *Abimelech* in a Dream by night, and said unto him, **Thou art but a dead man**, (a sharp Reproof indeed) And he gives him a Reason for his so saying, *For the Woman* (saith he) *which thou hast taken is a mans Wife*, v. 3. Yet saith the Text, *Abimelech had not come near her*, v. 4. And *Abimelech* said, Lord, wilt thou slay also a Righteous Nation? Said he not, *she is my Sister?* and ~~she~~ even ~~she~~ her self said, **He is my Brother**; in the integrity of my heart, and innocency of my hands have I done this, v. 5. And God said unto him in a Dream, yea I know that thou didst this in the integrity of thy heart, for I also withheld thee from sinning against me; therefore suffered I thee not to touch her, v. 6.

Whence I would note also by the way; First, That he who is the Searcher of the heart, and Tryer of the reins, takes a perfect account of the bent of the spirits of the Sons and Daughters of Men.

And secondly, That accordingly he either restrains Souls from sinning against him, or else gives persons up to commit sin with greediness; for so saith the Text, And as they did not like to retain God in their knowledge; therefore God gave them up to a reprobate mind, *Rom. 1. 28*. But this is that in the seventh verse, that makes the Assertion good; Now therefore (saith the Lord) restore the Man his Wife, **for he is a Prophet**, and he shall pray for thee, and thou shalt live; and if thou restore her not, **know thou, that thou shalt surely dye, thou and all that thou hast**.

The like we may see made good in *Achans* Family, *Josh. 7*. That when *Achan* had taken of the accursed things, that goodly Babylonish Garment, the Silver, and the Wedge of Gold, the Judgment extended not only to the punishment of himself, but also to his whole Family and all that was his; for so saith the Text, *Josh. 7. 24*. And *Joshua* and all *Israel* with him, took **Achan** the Son of *Zerah*, and the Silver, and

the Garment , and the Wedge of Gold , and his Sons , and his Daughters , and his Oren , and his Asses , and his Sheep , and his Tent , and all that he had : And v. 25. They burned them with fire , after they had stoned them with stones.

Now the Lord Christ saith , *Math. 18. 16.* That in the mouth of two or three witnesses every Truth shall be established ; and I having proved each Particular in the Assertion by two witnesses at the least ; That God many times punisheth a People for the misactings of their Governours , whether in **Church, State, or particular Families.**

And now, lest I make my lines too numerous, I shall forbear to lay down any Reasons of the Point ; but shall proceed to some Uses that may be for our present benefit.

And seeing it is so , That God many times punisheth a People for the misactings of their Governours , whether in Church, State, or particular Families.

This then may serve for a Use of Exhortation to thee, O King, to thee, and to all Kings , Princes, and Governours of Nations, Pastors , and Elders of Congregations , and Masters of Families , as they tender their own good , and the good of those that are under them, that they walk before the Lord, and go in and out before their People in singleness of heart, and in the sincerity of their Souls , as in the sight of God, having a single eye to the Glory of God, and the good of the Souls that are under their charge, carefully watching over all their thoughts, words & actions, so as that they bring not the Judgements of God upon their people by their misactings ; and to be often with the Lord in Prayer , that so they may have his Direction and Protection in all their Enterprises and Undertakings, to the comfort of their own Souls , and the Peace, Benefit and Well-being of those that are under them.

And secondly , This may also serve for a Use of Exhortation to all Subjects , though they be Pastors, or Elders of Congregations, & Masters of Families, as well as Members of Churches,

Churches , or Children , or Servants in particular Families , that they be often at the Throne of Grace in the behalf of their Kings, Princes and Governours ; and in special, that *Englands* Subjects be often with the Lord in the behalf of their King, who from his long Exile and Restraint is brought again into this Land of his Nativity , which is so full of **Li- centiousness, Luxury and Lasciviousness, Rebellings, Ren- dings and Tearings, Roarings, Rantings & Swearings,** with those **abominations** of **stage-plays** , **May-games** and **Pastimes** , **pride and prodigality** , that God in mercy would be pleased to direct his heart so, as that he be not won **either to own, or allow of them** ; but to **disown, diswade** and **Discountenance** them ; And that God would farther *strengthen* both his heart and hand, to *prosecute* that **lovely, laudable, prudent, pious, Conscientious** and **Chri- stian**, that **truely Noble & most Heroick Princely PROCLA- MATION**, by him issued forth at his first coming amongst us again, and since by him seconded by another ; that so *England*, though **now even a sink of abominations** , may by the good hand of God upon us, by his *industry*, become as it shall be once said of *Jerusalem* , *to be a Praise of the whole Earth.*

And that God would direct him so to **consider of his Holy Things** , as that he **present nothing to God** , but what is **Commanded by God** ; that so God may not onely *Crown* him with a **Crown of Gold** here, but also with that **Crown of Glozy, which shall never fade away.**

And that he be **thus** found rendring to the Lord, consi- dering the danger of the neglect thereof.

For Hezekiah rendred not again according to the Benefits be- stowed upon, but his heart was lifted up ; Therefore wrath was upon him, and upon Judah and Jerusalem.

And thirdly , This may serve for a Use of Exhortation, to Members of Congregations, and Children, and Servants of particular Families ; that they be also constant in this duty of

Prayer, in the behalf of their respective Pastors, Elders, Fathers or Masters, that they may be so directed by Divine assistance, **that as under their Prince**, so likewise under **them**, they may lead a peaceable, a quiet, and a godly life, in all godliness and honesty.

And so I shall pass to my third and last teachable Conclusion ; *viz.*

Thirdly , *That outward enjoyments do many times so affect the heart of man , as that they lift them up even to the forgetting of God , to their own ruine.*

The great Jehovah knowing right well the *nature of things*, as he was the *Maker of them*: And the *temper of Mans heart*, as he was the *former of it* , when he caused *Moses* to let *Israel* know the particular Priviledges they should enjoy in the Land of *Canaan*, Deut. 8. he giveth them this Caution , v. 12, 13, 14. *That when they had eaten and were full , and had built goodly Houses , and dwelt therein , when their Herds and flocks , their Silver and their Gold was increased, that then their hearts should not be lifted up.*

But the truth of this Assertion we may see verified in *Belshazzar King of Babylon* ; for when *Daniel* was sent for to *Read and Interpret the Hand-Writing on the Wall to Belshazzar*, Dan. 5. 18. he said , *O King , the Most High God gave unto thy Father a Kingdom , and Majesty , and Glory , and Power ; and for the Majesty he gave him , all People , Nations and Languages trembled and feared before him : whom he would he slew , and whom he would he kept alive ; whom he would he set up , and whom he would he put down ; as thou dost now , O King : But when his heart was lifted up , and his mind hardened in Pride , he was deposed from his Kingly Throne , and they took his glory from him , and he was driven from the Sons of Men , and his heart was made like the Beasts , and his dwelling was with the wild Asses , they fed him with grass like Oxen , and his body was wet with the Dew of Heaven , till he knew that the Most High Ruleth in the Kingdom of men , and that he appointeth over it whomsoever he will.* Whence

Whence we may note, That as his heart was lifted up, and his mind hardned in Pride, so it was upon the account of his *high enjoyments*, to the forgetting of God, who dispensed them to him; which we see was the Cause of his casting down.

The like we may see in *Vzziah*. 2 Chron. 26. 1. who after the death of *Amaziah* his Father, was made King of *Judah*, *And he Reigned in Jerusalem fifty and two years, and he did that which was right in the sight of the Lord: And v. 5. He sought God in the dayes of Zechariah, who had understanding in the Visions of God, and as long as he sought the Lord, God made him to prosper; And he went forth and warred against the Philistines, and brake down the Wall of Gath, and the Wall of Jabneh, and the Wall of Ashdod; and God helped him against the Philistines, and against the Arabians; and the Ammonites gave gifts to him, and his Name spread abroad, even to the entring in of Egypt; for he strengthened himself exceedingly, and he built Towers, both in Jerusalem and in the Desert; and Digged many Wells, for he had much Cattell, both in the low Countrey, and in the Plains; Husband-men also, and Vine-dressers: Moreover, he had an Host of fighting men, that went out to War in Bands; his Chief men or Captains of War, were two thousand and six hundred: And v. 15. He made in Jerusalem Engins of War, made by cunning Work-men, to be on the Towers, and on the Bulwarks, to shoot Arrows and great Stones withal; and his Name spread far abroad, for he was marvellously helped, till he was strong: But when he was strong, v. 16. his heart was lifted up to his Destruction; for he transgressed against the Lord his God, and went into the Temple of the Lord, and burned Incense upon the Altar of Incense. And he was struck with Leprosie, and died without cure.*

Thus whilst *Vzziah* sought the Lord, v. 5. God made him to prosper: But when his heart was lifted up, and he forgot God, God left him, and punished his sin with a Disease, that to him proved mortal.

Whence we note, That when *Vzziah* separates himself from his God, by forgetting him; God by that Leprosie separated him from the Priviledges of his House, & the Society of men, and from all things that were the Cause of his hearts lifting up; for so saith the Text, v. 21. *And Vzzia the King was a Leper until the day of his death, and dwelt in a several house, being a Leper; for he was cut off from the House of the Lord*; And *Jotham* his Son was over the Kings House, Judging the People of the Land.

And thus we see the Lord had a Controversie with the Prince of *Tyrus*, against whom he gave out a Commission to the Prophet, *Ezek.* 28. 2. saying, *Son of Man, say unto the Prince of Tyrus, Thus saith the Lord, I because thine heart is lifted up, and thou hast said, I am a God, I sit in the Seat of God, in the midst of the Seas; yet thou art a Man, and not God, though thou set thine heart as the heart of God.* And the reason of the lifting up of his heart is rendred in the fourth and fifth verses, which proves our Assertion fully; for saith v. 4. *With thy Wisdom and with thine Understanding thou hast gotten thee riches, and hast gotten Gold and Silver into thy Treasuries.* And v. 5. *By thy great Wisdom, and by thy Traffick hast thou encreased thy riches, and thy heart is lifted up, because of thy riches.* V. 7. *Behold, therefore I will bring strangers upon thee, the terrible of the Nations; and they shall draw their Sword against the beauty of thy Wisdom, and they shall defile thy brightness.* And v. 8. *They shall bring thee down to the Pit, and thou shalt dye the deaths of them that are slain in the midst of the Seas.* And v. 10. *Thou shalt dye the death of the Uncircumcised, by the hand of Strangers; for I have spoken it saith the Lord.*

Thus whilst mens hearts are lifted up, and they forget God in the Enjoyment of outward things; and with the rich Man in the Gospel, *Luke* 12. 19. begin to live to themselves, and to sing a *Requiem* to their Souls; the Lord we see brings them down with a, *Thou Fool, this night shall they require thy Soul from thee.*

So that we see the Point also fully proved. *viz.* That outward Enjoyments, many times do so affect the heart of man, as that they lift it up even to the forgetting of God, to their own ruine.

Several Uses might be made hereof, the which for brevity sake I shall here omit. And shall onely this say,

That we see by common Experience, That they that are hunger-bit, when they come to their full of Diet, they run upon it with greediness, like *Israel* of old, 1 Sam. 14. 32. **Who flew upon the Spoil, and took Sheep and Oxen, and Calves, and slew them on the ground, and the People did eat them with the Blood:** Which was contrary to the Law of God, and which *became their sin*. Even so hunger-bit Souls many times eat with that eagerness, that they do not onely sin in their *Excess*, but also *Surfeit* themselves to the loss of their lives.

This then may serve for a Use of Caution to thee, O King, that of a long time hast been a Stranger to this Land of thy Nativity, & hast been forced to wander from one Kingdom to another Nation, from one Language to another People, in *pennury & want*; and now being come to three Kingdoms of thine own, flowing with Milk and Honey, and yet abounding in all manner of Excess of Riot; let me Caution thee in the fear the Lord, that thou **surfeit not** thy self upon the *profits* nor *pleasures* thereof; nor, let thy Men of Valour, neither Domestick nor Forreign, that are lately come over to thy assistance, cause thee to put thy confidence in an Arm of flesh; **lest thy heart be lifted up, and so thou forget thy God to thine own ruine:** Neither surfeit thy self with too much blood-shed, *lest* thou make thy self Blood-guilty, and so God begin a new Inquisition; but rather shew *Pitty* and *Compassion*, *Love* and *Lenity*, and rather *Lament* than *Launce*, and rather *Triumph* over the *killing thy Corruptions* than thy *Subjects*; and resolve to refer thy will to the Lord, who saith, *Vengeance is mine, and I will repay it*, Rom. 12. 19. I would here be understood in a

good sence ; for I do not desire the **Obstruction of the due Administration of Justice** ; but that it may be so administered, that **Mercy** may be **intermixed** therewith ; and also that **Relenting** and **Sobriety** , and not **Exaltation** and **Inhumanity**, be in the **Execution**.

For I know, That it is an Ordinance of God ; *For Magistrates are set up for the punishment of Evil-Doers*, Rom. 13. 3, 4. For the Law is not made *for the Righteous man* , but for the **Lawless** and **Disobedient**, for the **Ungodly** and for **Sinners** , for **Unholy** and **Profane** , for **Murtherers** of **Fathers**, and **Murtherers** of **Mothers**, for **Man-slayers**, for **Whore-mongers** , and for them that **Defile themselves with man-kind** , for **Man-stealers**, for **Lyars** and **perjured persons**, or any thing else that is **contrary to sound Doctrine**, 1 Tim. 1. 9, 10.

And seeing the Apostle saith , *That in many things we offend all* , James 3. 2. *For if we say we have no sin, we deceive our selves, and the truth is not in us*, 1 John 1. 8.

O then, be perswaded to bring thy self to the **Bar of Gods Justice**, and there **Arraign**, **Judge**, and **Condemn thy self** ; for, saith our Apostle, 1 Cor. 11. 31. *If we would Judge our selves, we should not be Judged ; but when we are Judged, we are chastened of the Lord, that we should not be condemned with the World*.

And this, O King, is the *readiest way I know of* , to **render duely to God**, and to **keep thy heart from being lifted up** , that so **wrath fall not upon thee and thy Kingdoms**.

I beseech thee then in the fear of the Great Jehovah , *consider what I say* ; and the Lord in **Mercy** make thee **Wise** ; that as thou art an **Heir to a Crown of Gold here**, so thou mayest be made partaker of *that Crown of Righteousness which never fadeth away* ; which, saith the Apostle , *The Lord the Righteous Judge shall give to me at that day, and not to me onely, but unto all them also that love his appearance*, 2 Tim. 3. 8. And so, O King, let thy **Soul** in the **singleness thereof** *Eccho* with mine, and say, **Eben so, come Lord Jesus, come quickly**.



A DECLARATION

Of a small Society of BAPTIZED BELIEVERS,
undergoing the Name of FREE-WILLERS,
about the CITY of LONDON.



WE well knowing, that we are and have been mis-represented to the People of this and other Nations, as well by particular Letters from friend to friend, as by publick Intelligence in Pamphlets and News-Books, by which means we have been rendred odious in the eyes almost of all, and, as it were, made a by-word, and a hissing to all; were notwithstanding willing, according to the requirement of our Saviour, *Luke 21.19.* *In our patience to possesse our Souls,* and silently to wait upon our God, for a clearing of our innocency, and the cleanness of our hands in his eye-sight: But lately having had a view of a Declaration, dated the 12th, of *December* last, made by some Persons of the particular Judgment, in which some others of another perswasion have joyned, to the which in severall particulars we cannot in the least assent; We therefore thought it our bounden Duty for the vindication of that Truth, which we are in present profession and practise of, as also fearing lest they having declared to publick view, we by our silence should be looked upon, either to be of the same Judgment with them in what they have declared, or else guilty of all or some of those five Particulars they in that Declaration say the Baptists in general are charged withall; have therefore set pen to paper, and shall first give a particular of the said five Charges, and then, as in the presence of God, lay down our real Judgments, and Perswasions, grounded upon Scripture record, to those Charges; by which it will be apparent that we are not guilty of them at all, and that we differ from

the said Declarers in point of Judgment; and if we shall in any thing therein derogate from the minde of God, we shall desire in the Spirit of love to be rectified by better Judgments, from the word of truth, and shall think our selves happy gainers in such a Christian reproof. Say they, we being mis-represented to the Nation;

1. *As such as are opposite to Magistracy.*
2. *That we would destroy the Publick Ministry of the Nation, who differ from us in some things about Religion.*
3. *That we do countenance the people called Quakers, in their irregular practice.*
4. *That we do endeavour a toleration of all miscarriages, in things Ecclesiastical and Civil, under pretence of Liberty of Conscience.*
5. *That we desire to murder and destroy those that differ from us in matters of Religion.*

To the first, we positively say, that we are so far from opposing Magistracy, as that it would be to us matter of great rejoycing to know who were our Magistrates: But farr greater to see such set up who are men fearing God, and hating covetousness, that so Justice might be duly executed without respect of persons, and Judgment run down like water and righteousness like a mighty stream; that so there might be no more leading into captivity, & that complaining in our streets might have an end: But for our parts to take a carnal weapon in our hands, or use the least violence either to support or pull down the worst, or to set up or maintain the best of men, we look not upon it to be our duty in the least; much lesse to have a thought of endeavouring to set up our selves, either directly or indirectly; for were we abilitated and furnished with such endowments as might render us capable of being Rulers, yet could we not allow our selves to act as Magistrates, because we are a *People chosen out of the world*, John 15. 19. and look upon our selves as *Pilgrims and Strangers in the earth*, Heb. 11. 13. 1 Pet. 2. 11. But this we know to be the mind of God, from Rom. 13. the beginning, 1 Pet. 2. 13. Tit. 3. 2. that we are to be *subject to*, and *not to resist the Powers*, because they be *ordained of God*; and as God sets them up, so he requires his Sons and Daughters to render to them *Tribute, Custom, Fear and Honour*, Romans 13. 7. And we further declare, That it is our bounden duty in obedience to our God, to *pray for Kings, and all that are in authority*, 1 Tim. 2. 22. So that we are so far from opposing them, as that we say it is our duty to obey them, in all civil things that are agreeable to the mind of God; and if they shall require any thing from us that is contrary to his mind and will revealed in his Holy-Scriptures of truth, we say we are not to resist them; but if in

conscience we cannot obey them, then we are patiently to suffer under them, whatever they shall inflict upon us for our non-obedience to their requirements: And to this we yet further declare, that it is our real Judgment, as to things Spiritual, not to own them as our Law-givers in the least, *for there is one Law-giver which is able to save, and to destroy*, Jam. 4. 12. which is the Lord, Isa. 33. 22. And therefore, if they shall at any time impose upon us Laws in point of worship, that is, either to worship a False God, or the true God after a false manner, we by Gods assistance shall tell them with *Shadrach, Meshach, and Abednego*, Dan. 3. 16. That we are not carefull to answer them in that matter, yet shall not violently resist, but with them patiently suffer under them, as aforesaid.

To the second, *That we would destroy the publick Ministry of the Nation, that differ from us in some things about Religion*; We do declare, that if there be a destruction intended between us, we must leave it at their doors, and desire them to Judge between the all-seeing God, the searcher of all hearts, and their own consciences, what they have intended by their so often pressing *Parliament* men, from time to time, for a suppression of all that are not of their Judgment in matters of Religion: and upon search made, if they find themselves guilty of a desire of any such destruction to us, we shall beg them in Gods fear, to break off that evil by timely Repentance, and make their Peace with God; as for our parts, we are so far from desiring any revenge against them, or any other that shal desire or endeavour our ruine, as that in the presence of God, we shall rather pittie than envy them, and according to the requirement of our Law-giver, *Mat. 5. 44. pray for them, and their conversion, not at all in the least desiring or endeavouring their confusion.* That there are many things wherein the publick Ministry of the Nation and we differ, in matters of Religion, both in Doctrine and Discipline, is very clear; and that we designe or so much as desire the destruction of them, or any other persons whatsoever, for such differences, or any other matters concerning our selves, we hope in our further answer to this, and to the fourth and fifth Particulars, we shall manifest to be as clear; and also therein discover our selves to be the *peaceable Lambs of Christ*, John 21. 15. *the great Shepherd and Bishop of our souls*, 1 Pet. 2. 25. 1 Pet. 5. 4. Heb. 10. 20. Who doth require us to *learn of him, for he is lowly and meek*, Matth. 11. 29. Yet notwithstanding, we do declare, when or wherever some of us shall conveniently meet with any of them, either in private or in publick, we shall resolve (God assisting us) to *contend earnestly with them, for the Faith once delivered to the Saints*, according to that Exhortation of the Spirit of God by his

Apostle, *Jude 3.* and against them, and all oppositions, and Opposers whatsoever, as good *Souldiers of Jesus Christ, 2 Tim. 2, 3. fight the good fight of Faith, 1 Tim. 6. 12.* In which combate we are confident, we neither shall hazard life, nor draw blood; for through mercy we can say, with our Apostle, *2 Cor. 10. 3, 4. That though we live in the flesh, yet we war not after the flesh, for the weapons of our warfare are not carnal.*

To the third, *That we countenance the People called Quakers in their irregular practice.* To this we answer, and God is our witness, we lie not, that we are so far from countenancing the *Quakers*, or our selves in any irregular practice, as that if we our selves be found in any such actings, we shall not violently oppose, but patiently subject to such penalties as the breach of such Lawes calls for: it would have been well, if the Assertors had declared wherein this Irregular practice doth consist, that so we might have given a more particular answer; yet we hope by what hath and shall be declared, it will be easily judged, that we for our parts are no such people as the Baptists generally are reported, and some shew themselves to be.

To the fourth, *That we endeavour a tolleration of all miscarriages in things Ecclesiastical and Civil, under pretence of Liberty of Conscience.* If by endeavouring a tolleration of all miscarriages in things Ecclesiastical, the Assertors intend amongst our selves in our own Assemblies: we shall answer them as in the presence of God, the searcher of all hearts; That we are so far from any such Toleration, as that we at this very day go under a reproach by that people we formerly walked withal, because in the reality of our souls, and the integrity of our hearts, we cannot allow of some things, that we judg to be of that nature amongst them; we well knowing, that the Lord Christ requires a perfect observation of, and a universal obedience to all things whatsoever he commanded, *Mat. 28. 20.* And that as well to what hath been laid down by his Apostles, given in by the incomes of that Spirit that was to lead them into all truth, and to shew them things to come, *Iohn 16. 13.* which are also the commands of Christ, *1 Cor. 14. 37.* as to those that were laid down by himself, *Iohn 18. 12, 15.* So that we positively say, that if we shall allow of any miscarriages either in Doctrine or Discipline amongst our selves, to thwart the mind of Christ revealed in his Scriptures of truth, we can expect no better answer from him, than a Proclamation of our Worship to be a vain Worship, as once he declared against the Jews, *Matth. 15. 9.* And therefore if miscarriages rise amongst us, we are to bring such miscarriages to the touch-stone of Gods word, and so weigh them in the ballance of the Sanctuary, and finding them either too heavy or too light, that is, either adding or diminishing from or to the mind of Christ,

we are then to repair to those wholesome Lawes left us in Scripture record, for the regulating of such miscarriages, according to the nature of them, as they are private or publick, or more or less in their severall aggravations; and as they are committed by persons standing in such or such relations: We say the more of this, because most persons think, and many do not stick to say, that we live and act in things Ecclesiastical, as Libertines, and without Church-Government, because we withdraw our selves from the publick Assemblies; But did such persons rightly consider, what the Discipline of the Ministry of the Nation is, in their Parochial Assemblies, who profess themselves to be the true Spouse and Church of Christ, and compare it with the mind of Christ revealed in the Scriptures of Truth, who gives Laws to his Church, which is that body of which he himself is the head, *Ephes. 4. 15. 21. 22. Col. 1. 18. 2. 19.* They would then finde themselves to be the Libertines, and not we; and therefore we shall earnestly desire all that are unacquainted with the true Discipline of the Church of Christ, well to weigh, and seriously to consider these Statute Laws of Christ, in that case provided, *2 Tim. 3. 16. 2 Tim 4. 1, 2. Ephes. 5. 11. Matth. 18. 15. 1 Tim 5. 12, 19, 20. 1 Tim. 6. 5. 1 Tim. 1. 20. Tit. 3. 10. 2 Thes. 2. 15. 2 Thes. 3. 10. 1 Cor. 5. 4, 9, 11.* The which, as we will answer the contrary at the great Day of account, we dare not in the least wilfully violate or neglect. But if by miscarriages in things Ecclesiastical, they mean that we endeavour a Tolleration of all miscarriages amongst them in their Assemblies, we shall in the presence of God clear our selves and say, we have nothing at all to do with them, in such matters; for we say, they are without as to us, *1 Cor. 5. 12, 13.* And so we look upon our selves to be as to them: And if any one shall seem to be troubled at this term Without, and object and say, that we are all the Creation of God, and what need these expressions of, *Stand at a distance, I am more holy than you;* To such we shall answer in the Spirit of Love and Meeknesse, and God is our Witnesse without OSTENTATION, that it is true, all the Sons and Daughters of *Adam* are the Sons and Daughters of God by Creation, but few by Regeneration and Adoption, for *Many are called, but few are chosen,* *Matth. 20. 16.* for not the *bearers of the Law,* but the *doers shall be justified,* *Rom. 2. 13.* And not every one that saith, *Lord, Lord shall enter into the Kingdome of Heaven, but he that doth the will of the Father,* *Matth. 7. 21.* We well know, that many will say, these are hard sayings, and cannot well bear them; But to such we shall give a direction in our Post-script, where from one of us they may expect, and we hope also find good satisfaction as to the term Without.

That we own Liberty of Conscience we confesse; but under that or any other pretence, to endeavour a Toleration of any Miscarriages, either in things Ecclesiastical, or Civil, we have given, (we hope) full satisfaction; for seeing it is the will of our Master, to have the Tares and the Wheat grow together till the Harvest, *Matth. 13. 30.* And that our Heavenly Father doth exercise his long-suffering to the whole bulk of man-kind, *not willing that any should perish, but that all should come to Repentance,* 2 Pet. 3. 9. We look upon it to be our Duty to follow God, as *Dear Children*, and thus to *walk in love*, Ephel. 5. 1, 2. and therefore are *like minded*, having the same love, *Phil. 2. 2.* And therefore do further declare, that we are as free, that all others should enjoy their Liberties, as we our selves, of what Judgment soever they be; we well knowing, that some are called at the eleventh hour, as well as at the first and third, *Matth. 20. 1, 6.* And had the Apostle *Paul* been plucked up whilst he was a Tare, a Persecutor, a Blasphemer, 1 Tim. 1. 13. and the chief of sinners, v. 15 he had never been such choyce Wheat, to Satisfie, Refresh, Enable, Enliven, Inlighten, Encourage, build up, and Instruct, Correct, and Reprove the building of God; 1 Cor. 3. 9. the house of God, *Heb. 3. 6.* the household of God, *Ephes. 2. 19.* the Sons and Daughters of God, 2 Cor. 6. 18. Nor that body of which Christ is the head, *Col. 1. 18.* and therefore we cannot but say again, that we are as free that all others should enjoy their Liberties in the things of God, as we our selves; We well knowing, that every one must give an account of himself to God, *Rom. 14. 12.* *for every one shall receive the things done in the body, according to what they have done, whether it be good or bad,* 2 Cor. 5. 10. *Matth. 25. 34, 41.* But either to procure or maintain our own or others Liberties by force of Armes, or the least violence, we can find no warrant from the Scriptures of truth in the least, which is that only and alone Rule that we walk by, for all the remedy that we find there recorded is, that if they *persecute us in one City, we may flee into another;* and this we see acted by our Saviour himself, *John 7. 1.* and by his Parents, *Matth 2. 14.* and the Apostle *Peter*, *Acts 12. 17.* and Saint *Paul*, *Acts 9. 25, 26.* 1 Cor. 11. 33. And to follow our Master, and to tread in the footsteps of the Flock of God gone before us, we judge it very safe; but to resist by force of Armes, or use the least violence, we judge unwarrantable.

To the fifth and last particular, *That we would murder and destroy those that differ from us in Matters of Religion.*

To this we cannot but answer, that so to do we judge were not so much as common Humanity, much less Religion or Christianity; but our Religion is, *pure and undefiled before God and our Father*, which is,

to visit the fatherless and widows, not to make fatherless and widows; and to visit them in their afflictions, not to murder and destroy their Relations, to bring them under Afflictions: But to this we further answer, that this and the 4th Particular we judge seem to contradict one another, for murdering and destroying for difference in matters of Religion, and Liberty of Conscience cannot stand together, nor in the eye of Reason can they be charged against one and the same persons; for murdering and destroying for difference in matters of Religion, destroys Liberty of Conscience; and Liberty of Conscience swallows up and drowns murdering, and destroying for difference in matters of Religion; so that it argues, that the Assertors of these things are yet in Babylon, and Confusion, with those our Apostle writ of, in 1 Tim. 1. 7. *not knowing well what they say, nor whereof they do affirm*; yet notwithstanding, seeing we are therewith charged, in order to the discharging our selves of this confused burthen, we shall in the singleness of our souls yet farther discover our real judgments, as to the main intent of the Charge, which is murdering and destroying; and add this further, that we read of a threefold Sword in Scripture.

1. The Sword of the Spirit, which is the Word of God, *Ephes. 6. 17.*

2. The Sword of Justice, which is the Magistrates Sword, *Rom. 13. 4.*

3. The Sword of Steel, usually so called, which is the Sword of slaughter, *Isa. 1. 20. Ezek. 9. 1, 2.*

The first of these we are required to take to us, and put on, *Ephes. 6. 11, 13, 17.* and thus to be strong in the Lord, and in the power of his might, whose might was evidenced once, again and again, by using this Sword skilfully, *Matth. 4. 4, 7, 9.* For it is mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing, that exalteth it self against the knowledge of God; and bringing into captivity, &c. and having in a readiness to revenge all disobedience, *2 Cor. 10. 4, 5, 6.* and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousnesse, that the man of God may be perfect, thorowly furnished unto all good works, *2 Tim. 3. 16, 17.* for we wrestle not with flesh and blood, but against principalities, powers, the Rulers of the darknesse of this world, *Ephes. 6. 12.* not for nor against the Magistrates, Parliaments, nor Armies of the world, the best of whose strength is flesh, and not spirit, who shall be destroyed together, *Isa. 31. 1, 2, 3. Matth. 26. 52.*

As for the Sword of Justice, or the Magistrates Sword, we are to be subject to it, as we have fully declared and not to resist it, which Sword

takes revenge on no man before he be apprehended, charged, heard, and by good evidence convicted, and sentence according to the fact proved, given, and then an immediate Commission given to an Executioner, according to the Fact and Sentence, for the putting this Sword in execution.

But the Sword of slaughter, without examination or due consideration, is many times put in execution to the slaying and destroying of friends as well as enemies; witness those slaughters, and woundings in this City, in the late Insurrection.

And for our acting in this Sword, we can find no warrant from Scriptures in the least, for that sword being once procured by *Peter*, and another of the Disciples, and that by an immediate Commission from Christ, the work being finished for which it was intended, we find an immediate and peremptory command for the sheathing it again; and this reason rendred from the lip of truth it self, *for all they that take the sword shall perish with the sword*, *Matth. 26 52.* *for whosoever will save his life shall lose it*, *Matth. 16.25.* and we find no tolleration in Holy Writ to the people of God for the drawing it again in the least, neither by Precept or Example.

But lest this countermand should not be looked upon to be a sufficient warrant for its continuance in its place, by the People of God for the time to come, the Lord Christ, amongst several other weighty things, sent to the seven Churches in *Asia*, and in them to us, by *John* the Revelator, is not backward to remind them, and us in them of it again, as a matter of no small concernment; and (as we judg) lest it should not be taken so much notice of by us in this our day, as he would have it, he bringeth it in, in the midst of a Discourse, not long before the rise of the Man of Sin, when one of the heads of the Beast is wounded, as it were to death, and that deadly wound was healed, *Rev. 13.3.* intimating thus much, as we apprehend, That as Kingly power hath had a wound in these Nations, even as it were unto death, so we know, that the design of God shall be brought about, and the Scriptures must be fulfilled, for that deadly wound shall be healed, *Rev. 13.3.* and we finding the spirits of the generality of the People of the three Nations very high in this juncture of time, in the behalf of Kingly Government, like *Israel* of old, *1 Sam. 8.* so that by the face of things, as they appear to us in this last change, we do discern, as through a glasse darkly, that the deadly wound is now going to be healed, although we do really judge, that several that are in present eminent power, intend no such thing, no more then the Jews in the crucifying of Christ, intended the bringing the great design and fore-appointment of God about, *Acts 2.*

23. By all which we judge, that caution was intended chiefly to us upon whom the ends of the world is come; and lest we should not be so mindful of our duties as he would have us, he makes as it were a Proclamation, to bespeak our better attention to what he intendeth, & saith, *Rev 13.9,10. He that hath an ear to hear let him hear; he that leadeth into captivity, shall go into captivity; he that killeth with the sword, shall be killed with the sword;* here is the faith and patience of the Saints, that whilest others are leading into captivity, and killing with the sword, to pull down, or set up this or that Power, Man, or Government, to give a deadly wound to Kingly Power, or to heal that deadly wound again, that then the People of God should in their *patience possesse their souls*, and in the midst of these revolutions, exercise their faith, as once that Prophet did, *Hab. 3. 17.* and faithfully to depend upon God for his preservation and protection, keeping themselves pure and undefiled from leading into captivity, or killing with the sword, lest they themselves be led into captivity, & killed by the sword; thereby evidencing themselves to be the *peaceable Flock of Christ, chosen out of the world*, *John 15. 19.* and following their *Master the Lord and Prince of peace*, *Ila. 9. 6.* *2 Thes. 3. 16.* being regulated by his requirements in the *Gospel of Peace*, *Romans 10. 15.* *Ephesians 6. 5.* having received from the *God of Peace*, *Rom. 15. 33.* *Rom. 16. 20.* *2 Cor. 13. 11.* that *spirit*, whose fruits is *love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse and temperance, against which there is no Law;* that as they are Christs, so they should evidence that they have *crucified the flesh with the affections and lusts*, *Gal. 5. 22, 23, 24.* But lust being not crucified, it breakes forth into warrs and fightings, for when *men lust and have not*, then they *kill and desire to have*, *James 4. 1, 2.* and when the People of God shall act thus, the Spirit of God brands them with those Ignominious names of *Adulterers, and Adulteresses*, informing them, that what they are fighting for, is enmity against God; and that if they obtain it they are enemies to God, *James 4. 4.* and we well knowing, that whilest we are friends to the world we are enemies to God, dare not in the least have to do in the world, so as to set up our selves, or to side with any, either in setting up or pulling down; and how can a mans love to the world be evidenced more, then in venturing his life for it, according to that Saying of our Saviour, *John 15. 13.*

And we further declare, that as we are to be a peaceable People upon the account of action, so we look upon it to be our duty, to keep our selves from Oaths, Ingagements, and Covenants, either for or against this or that Person, Government, or Persons whatsoever: For because of **SWEARING** the Land mourneth, *Jerem. 23. 10.* For the

Lord hath a Controversie with the Inhabitants of the Land, Because there is no Truth, nor mercy, nor knowledge of God in the Land; for by *SWEARING*, and Lying, and Killing, and Stealing, and committing Adultery, they break forth, and blood toucheth blood, saith the Prophet, *Hof. 4. 1, 2, 3.* and saith the same Prophet, *Hof. 10. 3, 4.* They have spoken words, *SWEARING* fasly, in making a Covenant; *THUS* Judgment springeth up as hemlock, in the furrows of the field; and we not knowing what the Cabinet Counsel of God is in this our day, upon the account of Government, dare not in the least have so much as a thought to ingage in any such thing, lest we be found *Fighters against God*; according to the saying of *Samuel*, though in another case, *Acts 5. 39.*

And therefore do declare our Resolution herein, that we shall not (God assisting us) enter into any Ingagement whatsoever, upon any such account; yet shall this say again, That we shall not violently resist the Imposers of any such Ingagements, but shall patiently suffer the penalty of our non-obedience, as aforesaid

And we further declare, as in the presence of God, who is the Searcher of all hearts, that as it hath been some of our great trouble for a long time, to see some of those that are in the same faith and order with us, so acting; so it is now become even an overwhelming burthen upon our souls, to see them generally running such a precipitant course; by which actings of theirs, the mouths almost of all men are opened against them, and that Truth they profess most ignominiously branded and reproached. And therefore we further declare, that in the sight of God, Angels, and Men, that we bear our Testimony against them in their present actings, and cannot stand by them, nor have communion with them therein, nor with those that strengthen their hands in standing by them; and must tell them in the words of our Saviour, *Luke 9. 55.* That they know not what Spirit they are of; for, the Son of man (their Master) came not to destroy mens lives, but to save them: The Premises considered, we shall appeal to the judgments of all rational men, whether we are guilty of what we are charged withall, or not; yet if they shall still go on notwithstanding to use us reproachfully, for the Name of Christ, we shall be so far from endeavouring or desiring a revenge, as that in the words of Christ, we shall in our Requests at the Throne of Grace, cry out and say, *Father, Forgive them, they know not what they do.*

POSTSCRIPT.

Forasmuch, as the said Declarers, in their Answer to the First Particular in their Declaration, do call the *Independants* and *Presbyterians* their Christian Friends, the which however it is they so complement with them, yet in reality (we judge) they cannot own them as such upon a Scripture account; as also because one Mr *W. Alleyn* in a Book lately by him published, intituled, *A Retraction to Separation*. In which Book, in the whole current of it, all the Scriptures that he brings, which were written by the immediate direction and Incomes of the Holy Spirit of God, to the Churches, as they were in the Faith and Order of the Gospel, he applyeth to, and also for, and in the behalf of *Episcopals*, *Independants*, and *Presbyterians*, who are opposite both to the Doctrine and Discipline of those Churches, he intending thereby to perswade us, if possible, to a belief, that they are the True and visible Members of that Body, of which Christ is the Head; the which Book, by Gods assistance, is intended suddenly to be answered by one of our Society, who resolveth to entitle it, *The Retractors work Scanned, or the Conceptions & Supposals of Mr. W. Alleyn regulated by Scripture Record*; in which, with other things, a Gospel Believer, or a true Church of Christ, upon a Gospel account, is intended to be stated; the which is hoped will be so plain, that it may prove instrumental to the undeceiving of some that are under a deceit, by means of that and such deceitfull Discourses as that is; in which Answer it is farther hoped, that those that are unsatisfied with our term *Without*, in our Answer in our Declaration to the Fourth Particular, may receive also good satisfaction; and in the mean time we desire all to take notice, that though we thus speak, yet we have good thoughts of those Friends that go under those Denominations, and do own them and all others, of all other Opinions whatsoever, in union, so far as they own God, Christ, and their Truths; but to own the best of men to be Members of that Body of which Christ is the Head, and so to have communion with them, either to make them our mouth in Prayer to God for us, or Gods mouth in speaking forth his Truths to us, or in Breaking of Bread at the Table of the Lord,

we cannot own them in the least, our Reasons we hope will be fully laid down in the Answer to the said Book.

Henry Adis. Richard Pilgrim.

Abel Hutchins. William Cox.

In behalf of themselves, and those that walk with them.

And if any man shall question the Reason why there are no more Subscribers to this long Declaration, we must answer them in sorrow of our hearts, in the Language of the Prophet,

MICAH 7. 1. *Wo is us, for we are as when they have gathered the Summer Fruits, as the Grape gatherings in the Vintage, there is no clusters to eat.*

Verse 2. *The good man is perished out of the Earth, and there is none upright amongst men, they all lie in wait for blood: they hunt every man his Brother with a net.*

Verse 3. *That they may do evil with both hands earnestly, the Prince asketh, and the Judge asketh for a reward: And the great man he uttereth his mischievous desire, so they wrap it up.*

Verse 4. *The best of them is as a brier, the most upright is sharper then a thorne hedge: the day of thy Watchmen, and thy visitation cometh: now shall be their perplexity.*

For thus saith the LORD by his Prophet, *Isaiab 59. 2. Your Iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.*

Verse 3. *For your hands are defiled with blood, and your fingers with Iniquity, your lips have spoken lies, your tongues have muttered perverseness.*

Verse 4. *None calleth for justice, nor any pleadeth for Truth:*

Truth : they trust in Vanity, and speak lies ; they conceive mischief, and bring forth iniquity.

Verse 5. They hatch cockatrice eggs, and weave the spiders web : he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

Verse 6. Their webs shall not become garments, neither shall they cover themselves with their works : their works are works of iniquity, and the act of violence is in their hands.

Verse 7. Their feet run into evill, and they make hast to shed innocent Blood ; their thoughts are thoughts of iniquity, wasting and destruction is in their paths.

Verse 8. The way of peace they know not, and there is no Judgment in their goings : they have made them crooked paths, whosoever goeth therein, shall not know peace.

Verse 9. Therefore is Judgment far from us, we wait for Light, but behold obscurity : for brightness, but we walk in darkness. And so read on to Verse 18.

Verse 18. According to their deeds, accordingly he will repay, fury to his Adversaries, recompence to his enemies, to the Islands he will repay recompence.

But lest any man should think us to be what we are not, by what hath been inseried in our Paper, after our subscriptions, we shall in *FINE* declare, That in the presence of God we fight not against Sinners but their sins, against sinfull Actions, and not Persons, as they stand in such or such Relations in this Land of our Nativity ; And therefore shall earnestly beg all of all ranks and qualities, to set themselves upon the work of Self-Examination, and to take that good Advice from the Lord by his Prophet *Isaiah*.

Isa. 1. 16. Wash ye, make ye clean, put away the evil of your doings from before mine eyes, cease to do evill.

And Verse 17. Learn to do well, seek judgment, relieve the oppressed, judge the fatherless ; plead for the widow ; (*TO WHICH*)

Verse 19. If ye be willing and obedient ye shall eat the good of the land.

Verse 20.

Verse 20. But if ye refuse and rebel, ye shall be destroyed by the sword, for the mouth of the Lord hath spoken it.

And to our dissenting Brethren, we shall give that Christian advice, that the Apostle *Paul* once gave to the *Corinthians*,

2 Cor. 7. 1. That they cleanse themselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

L O N D O N,

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